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OF THE

Perſecutions

AND

OPPRESSIONS

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The Proteſtants

IN

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An Exact Account of the Cruel Oppressions and Persecutions of the French Protestants.

THE Cruelties exercis'd of late on the Protestants in *France*, do appear so detestable to all, who have not divested themselves of Humanity, that no wonder, the Authors of them, use their utmost endeavors to lessen, what they cannot conceal. Were not this worse than barbarous usage, a pretext of a long contrivance, a man might for Charity's sake, suppose this their palliating it, to be an acknowledgment of their own displeasure at it. However, their boldness is inexcusable, who shall endeavour to impose on the World in matters known, not by *Gazetts* and News-letters, but by an infinite number of Fugitives of all *Conditions*, who have nothing left but Tears and Miseries to bring along with them into Foreign Nations. 'Tis certainly too barbarous to oppress innocent people in their own Countrey, and afterwards to stifle their complaints in other places where they are driven; and by this means deprive them of a compassion which the bare instincts of Nature never refuse to the miserable. Yet this is the course our Persecuters of *France* have held; their Cruelty must be attended with Impostures, that the mischiefs which they have acted may pass undiscovered.

I think we should be much to blame, if we suffer them to go on in this second design, as they have done in the first; and therefore we shall choose some principal instances, whereon we shall make such reflections, as thereby to judge with greater evidence and exactness on the whole proceeding. And as we shall offer nothing but what shall be perfectly true; so we shall advance nothing in our reflections, but what all the world of reasonable people will allow.

To begin with matters of Fact: There's no body but knows, that a while after his present Majesty of *France* came to the Crown, there arose in the Kingdom a Civil-War, which proved so sharp and desperate, as brought the State within an hairs-breadth of utter ruine. 'Tis also known, that in the midst of all these troubles, those of the Reformed Religion kept their Loyalty in so inviolable a manner, and attended it with such a zeal and extraordinary fervour, that the King found himself obliged to give publick marks of it, by a Declaration made at St. *Germains*, in the year 1652. Then as well at Court, as in the Field, each strove to proclaim loudest the deserts of the Reformists; and the Queen-Mother her self readily acknowledged, that they had preserved the State: This is known by all, but 'twill hardly be believed, though it be too true, what our Enemies themselves an hundred times told us; and which the sequel has but too shrewdly confirmed, that this was precisely the principal and most essential cause of our ruine, and of all the mischiefs which we have since suffered. Endeavors were used to envenom all these important Services in the Kings and his Ministers minds, by persuading them, that if in this occasion, this party could conserve the State, this shewed, they could likewise overthrow it, should they have ranked themselves on the other side; and might still do it, when such a like occasion should offer it self. That therefore this party must be suppressed, and the good they have done no longer regarded; but as an indication of the mischief, which they may one day be capable of doing. This Diabolical reasoning, *which hinders Subjects from serving their Prince*, to avoid

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drawing on themſelves chaſtiſements, inſtead of recompences, was reliſh'd as a piece of moſt refined Policy. For aſſoon as the Kingdom was ſettled in Peace, the deſign was advanced of deſtroying the Reformiſts; and the better to make them comprehend that their Zeal had ruined them, the Cities which had ſhewed moſt of it, were firſt begun with. Immediately then, on ſlight pretences, they fell on *Rochel*, *Montauban*, and *Millan*; three Towns, where thoſe of the Reformed Religion, had moſt ſignalized themſelves for the intereſts of the Court; *Rochel* underwent an infinite number of preſcriptions, *Montauban* and *Millan* were ſackt by the Soldiers. But theſe being but particular ſtroaks and meer preludes, which decided nothing, they tarried not long before they made appear the great and general Machins, they were to uſe in the carrying on of their intended deſign to the laſt extremity. 'Twill be a difficult matter to give an exact account of theſe ſeveral methods: For never humane malice produced ſuch multiplicity of them; every day brought forth new ones for twenty years together. To take only notice of the chief of them; which were, Firſt, Law Suits in Courts of Juſtice. Secondly, Deprivations from all kinds of Offices and Imploys; and in general, of all ways of ſubſiſtance. Thirdly, The infraction of Edicts, under the notion of Explications of them. Fourthly, New Laws and Orders. Fifthly, Juggles and amuſing Tricks. Sixthly, The animateing of People, and inſpiring them with hatred againſt us. Theſe are the moſt conſiderable means, which the perſecuters have employed to attain their ends, during ſeveral years; May, during ſeveral years; for what they deſigned, being no eaſie matter they needed therefore time, to order their Engins; not to take notice of their Traverſes and Interruptions by forreign Wars; yet whoſe ſucceſs have not a little contributed to encreaſe their courage, and confirm them in the deſign which they had againſt us.

The firſt of theſe means has had an infinite extent. We ſhould begin with the recital of all the Condemnations of Churches, or ſuppreſſions of exercifes of Religion, and all the other vexations which have happned by the eſtabliſhing of Commiſſaries; this was a ſnare dexterouſly laid immediately after the Treaty of the *Pirenies*, the King under pretence of repairing the Edict of *Nants*, ſent them in the Provinces. The Roman Catholick Commiſſary was every where his Majeſties Intendant; who was beſure a fit man for the purpoſe, armed with the Royal Authority, and who was well inſtructed in the ſecret aim. The other, was either ſome hungry Officer, a Slave to the Court, or ſome poor Gentleman, who had uſually neither intelligence requiſite in theſe ſort of affairs, nor the liberty of ſpeaking his Sentiments. The Clergy had ſet them up; He was their ambulatory Spirit. The Syndicks were received before them as formal parties in all our affairs; the allegations were given in their name, the proſecutions alſo; and as well the Diſcords of the Commiſſaries, as the Appeals from their Ordinances, muſt be finally decided in the Kings Council.

Thus in general, all the rights of the Churches, for the exercifes of Religion, the burying places, and all ſuch dependancies, were called into a review, and conſequently expoſed to the fresh purſuits of the Clergy, and the ill intention of the Judges. In which there was not the leaſt drain of Equity; for the Edict having bin once executed, according to the intention of him that made it, there needed no ſecond touches; it being moreover, wholly unlikely thoſe of the Reformed Religion, who had bin ever in the Kingdom the ſuffering party, could uſurp any thing therein; and extend its limits beyond what belong'd to them. But there were other deſigns in hand than the providing againſt the Contraventions: and therefore by this order, the greateſt part of the Churches cited for the juſtifying of their rights, ſaw themſelves ſoon condemned one after another, by Decrees of Council, how good and ſufficient ſoever their Titles and Defence were. Scarcely paſs'd a Week, wherein theſe kind of Decrees were not made; and if it hapned that the modeſty of the Judges ſaved any of them, by the great evidence of their right, as

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this sometimes happned; besides that, the injustice was small, in comparison of those condemned, the Judges often received order to condemn them, when they shewed they could not in Conscience do it.

But the Oppressions of this kind, did not terminate in the bare condemnation of Churches, for particular persons had their part. In ordinary and civil affairs, where the matter concerned a piece of Land, perhaps, a House, a Debt between a Roman Catholick and a person of our Religion; Religion was to be sure always one of the chief heads of the accusation; The Monks, the Emissaries, the Confessors, and all the whole Tribe of that Crew, interessed themselves in the affair. In Courts of Justice all the cry was, *I plead against an Heretick. I have to do with a Man of Religion odious to the State; and which the King would have extirpated.* By this means, there was no longer any Justice to be expected, few Judges were proof against this false Zeal, for fear of drawing the fury of the whole Cabal against him, or passing for a favourer of Hereticks. 'Tis not to be imagined how many unjust Sentences these sort of prejudices have given, in all the Courts of the Kingdom; and how many mens Families have been ruined by 'em: when any one complained, the answer was ready, *You have the remedy in your own hands; why do you not turn Catholick.*

Yet all this had bin nothing, had the persecution kept here, and not proceeded to fasten on the Reputation, the Liberty, and even the very Lives of persons, by a general inundation (as a man may term it) of criminal Processes. Writings were Printed at *Paris*, and sent from thence to all Cities and Parishes of the Kingdom, which impowred the Curates, Churchwardens and others, to make an exact enquiry into whatsoever the pretended Reformists might have done, or said for twenty years past, as well on the subject of Religion as otherwise, to make Information of this before the Justices of the place; and punish them without remission. So have we seen for several years, in execution of these Orders, the Prisons every where fill'd with these kind of Criminals; neither were false witnesses lacking; and that which was most horrible, was, that though the Judges were convinced they were Knights of the Post, yet they maintained them, and carry'd them threw such points, as they knew to be untrue. They condemned innocent and virtuous persons to be whipt; to the Gallies, to banishment and publick Penances. And if a Spark of Honor or Conscience, at any time hindred them, yet there was always at least an impunity for the false Witnesses.

This kind of Persecution fell chiefly on the Ministers; for of a long time they might not Preach, without having for Auditors, or to speake better, Observators, a Troop of Priests, Monks and Missionaries, and such kind of People, who made no scruple to charge them with things, which they not so much as thought of; and turn others into a contrary meaning. They also went so far as to devine the thoughts, to make Crimes; for as soon as ever any Minister spake of *Egypt*, *Pharaoh*, the *Israelites*, of good or bad people, (as 'tis difficult not to speak of these matters, when they explained the Scripture, These Spies never failed to report, that by *Egypt*, and the wicked, they meant the Catholicks, and by the *Israelites*, the pretended Reformists. The Judges concerned themselves in this, and what is most strange, the Ministers of State themselves respected these interpretations of thoughts, as evident proofs. On these grounds the Magistrates filled the Prisons with these kind of poor People, keeping them therein for whole years together, and often inflicted on them several corporal penalties.

'Tis already seen by this first kind of persecution, what were the usages shewed in *France* to the Reformists before they came to the utmost violence. But we shall see them appear more, in what we have to add touching the privation of offices and Employs, and in general, of the means of gaining a Livelihood; which is the second way we mentioned, that has been used to effect our ruine. 'Tis not hard to comprehend, that in a 2.

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great Kingdom, as *France* is, where the Protestants were dispersed over all parts, there were an infinite number, who could not subsist nor maintain their Families, but by the liberty of serving the publick either in Offices, Arts, Trades, or Faculties, each according to his Calling. *Henry* the great, was so well convinced of the necessity and Justice of this, that he made it an express Article the most distinct perhaps and formal of all contained in his Edict: and therefore it was here the persecutors thought themselves obliged to use their utmost endeavours. In this regard, they began with the Arts and Trades; which under several pretences, they rendred almost inaccessible to the Protestants, by the difficulties of arriving to the mastership of them, and by the excessive Expences they must be at to be received therein, there being no candidate, but was forced, for this purpose to maintain Law Suits under the weight of which, they for the most part fell, not being able to hold them out. But this not being sufficient, by a Declaration made in 1669. they were reduced to one third, in the Towns where the Protestants were more in number than the other Inhabitants; and they were forbidden to receive any therein till this dimunition was made, which at one stroke excluded all the pretenders.

Some time after they absolutely drove all the Reformists from the Consulships, and all other Municipal Officers of the Cities, which was in effect the depriving them of the Knowledge of their Proper Affairs, and Interests, to invest wholly the Catholicks with them.

In 1680. the King issued out an Order, which deprived them in general of all kind of Offices and Employs, from the greatest to the smallest: They were made incapable so much as to exercise any Employ in the Custom-Houses, Guard, Treasury, or Post-Offices; to be Messengers, Coach-Men, or Waggoners, or any thing of this nature.

In the year 1681. by a Decree of Council, all Notaries, Attorneys, Solicitors and Sergeants making Profession of the Reformed Religion, were rendred uncapable throughout all the Kingdom. A Year after, all Lords and Gentlemen of the Reformed Religion were ordered to dicharge their Officers and Servants of the said Religion, and not make use of them in any case, without other reason than that of their Religion.

In 1683. all Officers belonging to the Kings Houshold, and those of the Princes of the Blood, were also rendred uncapable of holding their Places. The Councellors and other Officers of *Ayds*, and Chambers of Accounts, and those of the Seneschalship, Bailywicks, and Royalties, Admiralty, Provostships, and Marshals Courts, Treasury, Excise, and others, who belonged to the Toll-Office, and such like Businesses, were ordered to leave their Places in favour of the Catholicks.

In 1684. all Secretaries belonging to the King and Great Officers of *France*, as well Titular, as Honorary ones, and their Widows, were deprived by a Revocation of all their Priviledges of what nature soever they were. They also deprived all those that had purchased any Priviledges for the exercising of any Professions, as Merchants, Chirurgeons, Apothecaries, and Vintners, and all others, without exception.

Nay, they proceeded to this excess, that they would not suffer any Midwives of the Reformed Religion to do their Office, and expressly ordained for the future, our wives should receive no assistance in that Condition, but from *Roman* Catholicks. 'Tis not to be exprest how many particular Persons and Families they reduced every where, by these strange and unheard of Methods, to Ruine and Misery. But because there were yet many which could sustain themselves, other Methods of Oppression must be invented. To this end they issued out an Edict from the Council, by which the new Converts, as they call them, were discharged from any payment of their Taxes for three years. This, for the most part, fell on the Reformists, who, having had a more particular Tye of Interest and Affair with these pretended Converts, because of their Communion of Religion,

Religion, were reckoned amongst their Chief Creditors. By this Order they had found the secret to recompense those that changed, at the charge of those who continued firm: and this they did likewise by another way; for they discharged the Converts of all the Debts, which those of the Religion had contracted in common, which by consequence fell on the rest. Add to this, the prohibition to sell or alienate their Estates, on any Pretence whatever, the King annulling and breaking all Contracts, and other Acts relating to that matter, if it did not appear, that after these Acts, they had stayed in the Kingdom a whole Year: so that the last Remedy of helping themselves with their Estates in extream Necessity, was taken from them. They deprived them likewise of another, which seemed the only one remaining, which was, to seek their Bread elsewhere, by retiring into other Countries, there to get their Living by Labour, since this was not permitted them in *France*. By repeated Edicts the King forbad them to leave his Kingdom, on severe Penalties, which drove them to the last despair; since they saw themselves reduced to the horrible necessity of dying with Hunger in their own Country, without daring to go to live elsewhere. But the cruelty of their Enemies stopt not here, for there yet remained some Gleanings in the Provinces, though very few, and as thin as those in *Pharoah's* Dream. The Intendants in their Districts had order to load the Reformed with Taxes, which they did, either by laying upon them the Tax of the new Catholicks, who were discharged thereof on favour of their Conversion, or by laying exorbitant Taxes, which they called Duties, that is to say, he who in the ordinary Roll was assessed at Forty or Fifty Livers, was charged by this Imposition at Seven or Eight Hundred. Thus had they nothing more left, for all was a prey to the Rigour of the Intendants. They raised their Taxes by the effectual quartering of Dragoons, or Imprisonment, from whence they were not freed, till they had paid the utmost Farthing.

These were the two first Engins or Machins which the Clergy made use of against us: To which they added a Third, which we have termed the Infractions of the Edict of *Nantes*, under pretence of Explication. Those who would know their Number and Quality, need only read the Books written and published on this Subject, as well by the Jesuite *Mentor*, an Author Famous for his Illusions, as by one *Beauvard*, an Officer in the Presidial Court of *Besier* in *Languedoc*. There you will find all the turns, which the meanest and most unworthy Sophistry could invent, to elude the clearest Texts of the Edict, and to corrupt the Sincerity thereof. But because we do here give you only a brief Account of our Troubles, we will content our selves with observing some of the Principal, issuing from this Fountain: What was there, for Example, more clear and unquestionable in the Edict than this; *viz.* That 'twas given with an Intention to maintain those of the Religion, in all the Rights that Nature and Civil Society give to Men. Yet in 1681. there came out an Edict, that Children might at the Age of Seven Years, abjure the Reformed Religion, and embrace the Catholick, under pretence, that the Edict did not precisely mark, that at this Age they should continue at their parents Disposal. Who sees not that this was a meer trick, seeing that on one hand, the Edict forbad to take the Children from their Parents by force, or fair meanes, and on the other hand, the Edict supposed and confirmed all the Natural Rights, of which, without Controversie, this is one of the most inviolable. Was there ever a more manifest Infraction of the Edict, than that, which forbad those of the Protestant Religion, who had passed over to the *Romans*, to return to that they had left, under pretence, that the Edict did not formally give them in express terms this Liberty. For when the Edict permits generally all the Kings Subjects Liberty of Conscience, and forbids the perplexing and troubling them, and offering any thing contrary to this Liberty; Who sees not that this Exception touching the pretended Relapsers, is so far from being an Explication of the Edict, that 'tis a notable violation of it.

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Whereunto we may add the charge given to the *Roman* Catholicks not to change their Religion, and embrace the Reformed. For when the Edict gives Liberty of Conſcience, it does it in proper Terms, for all thoſe, who are, and ſhall be of the ſaid Religion. Yet if we believe the Clergy, this was not *Henry* the Great's meaning, intending only to grant it to thoſe, who made Profeſſion of it, at the time of the making his Edict. That of *Nantes* gave alſo to the Reformed, the privileges of Keeping ſmall Scools in all places, where they had the Exerciſe of their Religion, and by this Terme of ſmall or little Schools, according to the common explication, thoſe were always underſtood, where one might teach Latin and Humanity. This is the Sence, which has been ever given in all the Kingdom, to this Expreſſion, which is ſtill given when it concerns the *Roman* Catholicks. Yet by a new Interpretation, this permiſſion was reſtrained to the bare Liberty of teaching to read, and write, as if the Reformed were unworthy to learn any more, and this on purpoſe, to tire out the Parents, and drive them to this extremity, either not to know what to do with their Children, or be forced to ſend them to the *Roman* Catholicks for Education.

The Edict gave them the liberty in all places where they had Churches to inſtruct publickly their Children and others, in what concerns Religion, which viſibly eſtabliſhes the Right of the teaching them Theology, ſeeing their Theology is nothing elſe but this Religion. And as to Colledges, wherein they might be inſtructed in Liberal Sciences, the Edict promiſed Letters Patents in good form. Yet 'twas ſuppoſed the Edict gave no right to the Reformed to inſtruct them in Theology, nor to have Colledges, and on this ſuppoſition, Three Academies were condemned, all that remained. That of *Sedan*, although grounded on a particular Edict, was ſuppreſſed as the reſt, and even before them.

But we muſt go further, and ſeeing we have undertaken to ſhew in this Abridgment, the principal things they have done to exerciſe our patience, before they came to the utmoſt Fury, We are not to paſs over the new Orders, or new Laws, which were to us as ſo many new Inventions to torment us. The firſt of theſe Orders, which appeared, was touching the manner of Burials, and Interring the Dead. The number of Attendants were reduced to Thirty perſons in thoſe places where the exerciſe of our Religion was actually eſtabliſhed, and to ten where it was not. Orders were alſo iſſued out to hinder the communication of Provinces with one another, by Circulary Letters, or otherwiſe, though about Matters of Alms and diſpoſal of Charity. Prohibitions were likewiſe made of holding Colloquies in the Interval Synods, excepting in two Caſes, the providing for Churches deſtitute by the Deaths of their Miniſters, and the Correction of ſome Scandals. They likewiſe took away from thoſe places allowed by the Edict, which they call'd *Exerciſes de fief*, all the Marks of the Temples, as the Bell, the Pulpit, and other things of this Nature. They were likewiſe forbidden to receive their Miniſters in Synods to have any deciding voice there, or to note them in the Catalogue of thoſe that belong'd to Churches. Others forbad the ſinging of Pſalms in private Houſes, as alſo ſome that commanded them to ceaſe ſinging even in their Temples when the Sacrament paſs'd by, or at the time of any Proceſſion. Others were made to hinder Marriages, ſuch times as were forbidden by the *Romiſh* Church. Others forbad Miniſters to Preach any where, except in the place of their uſual Reſidence. Others forbad their ſetling in places, unleſs ſent by the *Synods*, though the Conſiſtories had call'd them thither according to their uſual forms. Others were made to hinder the *Synods* from ſending to any Churches more Miniſters than were there in the preceding *Synod*. Others, to hinder thoſe that deſign'd for the Miniſtry, to be Educated in Foreign Univerſities. Others baniſht all Foreign Miniſters, though they had been ordained in the Kingdom, and ſpent there the greateſt part of their Lives. Others forbad Miniſters, or

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Candidates for the Miniſtry to reſide in places where Preaching was forbidden, or nearer than Six Miles of them. Others forbad the People to aſſemble in the Temples, under pretence of Praying, Reading, or Singing of Pſalms, except in the preſence of a Miniſter, placed there by the Synod. One ridiculous one was made to take away all the Backs of the Seats in the Churches, and reduce them all to an exact Uniformity. Another, to hinder the Churches that were a little more Rich, to aſſiſt the Weaker, for the maintenance of their Miniſters, and other neceſſities. Another to oblidge Parents to give their Children, who changed their Religion, great Penſions. Another to forbid Marriages betwixt Parties of different Religions, even in the caſe of Scandalous Cohabitation. Another to prohibit thoſe of the Religion, from that time, to entertain in their Houſes any Domeſticks or Servants that were *Roman* Chatholicks. Another which made them uncapable of being Tutors or Gaurdians; and conſequently put the Minors, whoſe Fathers dyed in the Profeſſion of the Proteſtant Religion, under the Power and Education of *Roman* Catholicks. Another forbidding Miniſters and Elders to hinder any of their Flock, either directly or indirectly, to embrace the *Roman* Religion, or to diſſuade them from it. Another forbidding *Jews* and *Mahometans* to embrace the Reformed Religion; and the Miniſters either to inſtruct or receive them into it. Another ſubjecting Synods to receive ſuch *Roman* Catholick Commiſſaries as ſhould be ſent them from the King, with an expreſs order to do nothing, but in their preſence. Another forbidding the Conſiſtories to aſſemble oftner than once in Fifteen days, and in preſence of a Catholick Commiſſary. Another forbidding Conſiſtories to aſſiſt, on pretence of Charity to the Poor ſick Perſons of their Religion; and ordaining that the Sick ſhould be carryed into their Hoſpitals, ſtrictly forbiding any Man to entertain them in their Houſes. Another confiſcating, in favour of Hoſpitals, all the Lands, Rents, and other Profits of what nature ſoever, which might have appertained to a condemned Church. Another forbidding Miniſters to come nearer than Three Leagues to the place where the Priviledges of Preaching was in queſtion or debate. Another confiſcated to the Hoſpitals all the Revenues and Rents ſet apart for the maintenance of the Poor, even in ſuch Churches as were yet ſtanding. Another ſubjecting ſick and dying Perſons to the neceſſity of receiving Viſits, ſometimes from Judges, Commiſſaries, or Church-Wardens; ſometimes of Curates, Monks, Miſſionaries, or other Eccleſiaſticks, to induce them to change their Religion, or require of them expreſs Declarations concerning it. Another forbidding Parents to ſend their Children before Sixteen years of Age to travel in Forreign Countries, on any pretence whatſoever. Another prohibiting Lords or Gentlemen to continue the exerciſe of Religion in their Houſes, unleſs they had firſt produced their Titles before the Commiſſaries, and obtained from them a Licence to have Preaching. Another which reſtrained the right of entertaining a Miniſter to thoſe only, who were in poſſeſſion of their Lands ever ſince the Edict of *Nantes*, in a direct or collateral Line. Another which forbad Churches called *Baillage*, to receive into their Temples any of another Bailywick. Another which enjoyned Phyſitians, Apothecaries, and Chirurgeons, to advertiſe the Curates or Magiſtrates of the conditions of Sick *Proteſtants*, that the Magiſtrates or Curates might viſit them. But amongſt all theſe new Laws, thoſe which have moſt ſerved the Deſign and Intention of the Clergy, have been on one hand, the prohibition of receiving into their Temples any of thoſe who had changed their Religion, nor their Children, nor any *Roman* Catholick of what Age, Sex or Condition ſoever, under pain of forfeiting their Churches, and the Miniſters doing publick Pennance, with Baniſhment and Confiſcation of their Eſtates; and on the other ſide, the ſetting up in all the Temples a particular Bench for the Catholicks to ſit on; for by this means, as ſoon as any one reſolved to change his Religion, they needed only to make him do it in private, and to find him the next morning in the Temple, to be obſerved there

by the Catholicks, who were in their Seat. Immediately Informations were made, and afterwards Condemnations, in all the Rigour of the Law. The *Roman* Catholicks needed only to enter into the Temple, under pretence, that they had a Place there, and then they ſlipt in amongſt the Croud, and immediately this was a Contravention to the Declaration, and an unavoidable Condemnation. 'Tis by this means they have deſtroyed an Infinite number of Temples and Churches, and put into Iron's a great number of Innocent Miniſters; for Villains and falſe Witneſſes were not wanting in this occaſion.

All theſe Proceedings were ſo violent, that they muſt needs make a ſtrong Impreſſion in the Reformiſts Minds, whereunto theſe things tended. And in effect, there were many of them, that bethought themſelves of their ſafety, by leaving the Kingdom, ſome tranſported themſelves into one Kingdom, and ſome into another, according as their Inclinations led them. But this was what the Court never intended, for more than one reaſon; and therefore to hinder them, they renewed from time to time this Decree, which we have mentioned, which ſtrictly prohibited, under the moſt ſevere Penalties, any to depart the Kingdom without leave; and to this end they ſtrictly guarded all Paſſages on the Frontiers. But theſe Precautions did not anſwer their expectations, and 'twas better to blind the People, by hopes of abating this rigorous uſage at home; and to this end in 1669. the King revoked ſeveral violent Decrees, which produced the Effect expected. For though the Judicious ſaw well enough, that this Moderation ſprung not from a good Principle, and that, in the Sequel, the ſame Decrees would be put in execution, yet the moſt part imagined they would ſtill confine themſelves within ſome Bounds in our regard, and that they would not paſs to a total Deſtruction.

We have often drawn the ſame Concluſions from the ſeveral Verbal Declarations, which came many time from the Kings own mouth, that he pretended not to indulge us, but he would do us perfect Juſtice, and let us enjoy the Benefits of the edicts in their whole Extent, that he would be very glad to ſee all the Subjects re-united to the Catholick Religion, and would for the effecting this, contribute all his Power, but there ſhould be no Blood ſhed, during his Reign, on this account, nor any violence exerciſed. Theſe preciſe and re-iterated Declarations gave us hopes the King would not forget them; and eſpecially in eſſential matters, he would let us enjoy the effects of his Bounty & Equity. 'Twas the more expected by a Letter, he wrote to the Elector of *Brandenburg*, the Copies of which the Miniſters of State took care to diſperſe through the whole Kingdom. His Majeſty aſſured him, that he was well ſatisfied with the Behaviour of his *Proteſtant* Subjects, from whence he drew this natural Concluſion, that he intended not then to deſtroy us.

To which we may add the managements uſed ſometimes in the Council, where Churches were conſerved, at the ſame time, when others were ordered to be demoliſh'd, to make the World believe, they obſerved meaſures of Juſtice; and that thoſe which they condemned, were not grounded on good Titles. Sometimes they ſoftened ſeveral too rigorous Decrees; other times they ſeemed not to approve of the violences offered by the Intendants and Magiſtrates; even to the giving of orders to moderate them. In this manner did they hinder the execution of a Decree made in the Parliament of *Roüen*, which enjoyned thoſe of the Reformed Religion to fall on their Knees, when they met the Sacrament. Thus did they ſtop the proſecutions of a puny Judge of *Charenton*, who ordered us to ſtrike out of our Liturgy a prayer which was compoſed for the faithful, that groaned under the Tyranny of Antichriſt. 'Tis thus alſo, that they did not extreamly favour another perſecution which began to come general in the Kingdom againſt the Miniſters, under pretence of obliging them to take an Oath of Allegiance, wherein other Clauſes were inſerted, contrary to what Miniſters owe to their Charges and Religion. 'Twas thus alſo they ſuſpended the execution of ſome Edicts, which themſelves had procured, as well to Tax the Miniſters, as to oblidge them to reſide preciſely in the

place

place where they exercised their Ministry. With the same design the Syndic's of the Clergy, had the Art to let the principal Churches of the Kingdom to be at rest, for many years without disturbance in their Assemblies; whilst they in the mean time, desolated all those in the Country. They suspended also the condemnation of the Universities, and reserved them for the last. It was also in this view, that at Court, the first seemed unable to believe, and at last not to approve of the excesses, which one *Marillac* an Intendant of *Poitou*, committed in his Province: A man poor and cruel, more fit to pray on the High-ways, than to be Intendant of a Province; though indeed they had a clause expresly to make these Expeditions. But amongst all these illusions, there's none more remarkable, than five or six, which will not be improper here to take notice of: The first was, That at the very time, when at the Court they issued out all the Decrees, Declarations, and Edicts, which we have spoken of here before, and which they caused to be put in execution with the greatest rigour, at the same time, that they interdicted their Churches, demolished their Temples, deprived particular persons of their Offices and Employments, reduced People to Poverty and Hunger, imprisoned them, loaded them with Fines, banish'd them, and in a word, ravag'd almost all; the Intendants, Governours, Magistrates, and other Officers in *Paris*, and over all the Kingdom, coolly and gravely gave out, the King had not the least intention to touch the Edict of *Nantes*, but would most Religioully observe it. The second was, that in the same Edict, which the King publish'd to forbid *Roman* Catholicks to embrace the Reformed Religion, which was in the year 1682. That is to say, at a time when they had already greatly advanced the work of our destruction; they caused a formal Clause to be inserted in these terms, *That he confirmed the Edict of* Nantes, *as much as it was or should be needful.* The third, That in the Circular Letters which the King wrote to the Bishops and Intendants, to oblidge them to signifie the Pastoral Advertisement of the Clergy to our Consistories, he tells them in expres terms, *That his intention was not that they should do any thing that might attempt upon what had bin granted to those of the Reformed Religion, by the Edicts and Declarations made in their favour.* The fourth, That by an expres Declaration publish'd about the latter end of the year 1684. the King ordained, That Ministers should not remain in the same Church, above the space of three years, nor return to the first, within the space of Twelve; and that they should be thus translated from Church to Church, at least twenty Leagues distant from the other; supposing by a manifest consequence, that his design was yet to permit the exercise of Religion to the Ministers in the Kingdom for Twelve years at least: Though indeed they at that moment design'd the Revocation of the Edict, and had resolved it in the Council. The Fifth consists in a Request presented to the King, by the Assembly of the Clergy at the same time, that they were drawing an Edict to revoke that of *Nantes*, and put it into the Hands of the *Procurer* General to frame it; and in the Decree which was granted on this request, the Clergy complain'd of the misrepresentations which the Ministers are wont to make of the *Romish* Church, to which they attribute Doctrines which they do not hold, and beseech his Majesty to provide against it. And also expresly declared, that they did not yet desire the Revocation of the Edict, upon which the King by his Decree expresly forbad the Ministers to speak either good or hurt, directly or indirectly of the Church of *Rome* in their Sermons; supposing, as every one may see, that 'twas his Intention still to let them Preach; were ever such Illusions known! But was there ever any greater than this which they put in the very Edict we speak of? The King after having cancelled and annull'd the Edict of *Nantes*, and all that depended thereon, after having interdicted for ever all publick Religious Exercises, he also for ever banish'd all the Ministers from his Kingdom, and expresly declares, that his will is, that his other Subjects, who are not willing to change their Religion, may remain

where they are in all Liberty, enjoy their Eſtates, and live with the ſame Freedom as heretofore, without any Moleſtation on pretence of their Religion, till it ſhall pleaſe God to enlighten and convert them. Theſe are Amuſements and Snares to entrap them, as it has ſince appeared, and it ſtill appears every day by the horrible uſages they ſuffer, and of which we ſhall ſpeak in what follows. But we ſhall, firſt, mention a preparatory Machin, which the Perſecutors have not fail'd to employ to effect their Deſign, and which we have reckoned to be the Sixth in order. It conſiſts in diſpoſing inſenſibly the People by decrees to deſire our Deſtruction, to approve of it when done, and to diminiſh in their Mind the Horror which naturally they muſt have at the Cruelties and Injuſtices of our Perſecutors Contrivances. For this purpoſe ſeveral means have been uſed and the commoneſt have been the Sermons of the Miſſionaries and other Controverſial Preachers, with which the Kingdom had been for ſome years ſtockt, under the Title of *Royal Miſſions*. There were fitting Youths, choſen for this purpoſe, who had ſuch an Education given them, which was ſo far from making them Moderate, as rather enflamed them; ſo that 'tis eaſie to comprehend what Actors theſe are, when they not only found themſelves upheld, but ſaw themſelves moreover ſet on, and had expreſs Orders to inſpire their Hearers with Choler. And ſo well did they acquit themſelves herein, that 'twas not their fault if Popular Emmotions have not followed thereon in great Cities, yea in *Paris* it ſelf, had not the Prudence of the Magiſtrates hindred them. To the Preachers we muſt joyn the Confeſſors and Directors of Mens Conſciences, the Monks, the Curates, and in general, all the Eccleſiaſticks from the higheſt to the loweſt; for they being not ignorant of the Courts Intention in this matter, every one ſtrove to ſhew moſt Zeal, and Averſion to the Reformed Religion, becauſe every one found his Intereſt lay therein, this being the only way to raiſe and eſtabliſh his Fortune. In this deſign of animating the People, there paſt few days wherein the Streets did not ring, as well with the publication of Decrees, Edicts, and Declarations againſt the Proteſtants, as alſo with Satyrical and Seditious Libels, of which the People in the Towns of *France* are very greedy.

But theſe things ſerved only for the meaner ſort of People, and the Perſecutors had this Mortification to ſee this Deſign diſapproved by all thoſe who were a degree above the Mobile. Wherefore they imployed the Pens of ſome of their Authors, who had acquired any Reputation in the World; and amongſt others, that of the Author of the Hiſtory of *Theodoſius* the great. and that of Mr. *Maimburg*, heretofore a Jeſuite. He publiſh'd his Hiſtory of *Calviniſm*, of which he has ſince had the leiſure to repent, by the ſmart and pertinent Anſwers which have been given him: Their Example has been followed by ſeveral others; and *Monſieur Arnaud*, who will always make one in theſe matters, would not deny himſelf the ſatisfaction of venting his Choler, and at the ſame time endeavour, to recover the Favour he has loſt at Court. But although his Apology for the Catholicks was a Work as full of Fire and Paſſion as the *Bigots* themſelves could Wiſh, yet 'twas not agreeable, becauſe his perſon was not; he was ſo ill gratified for it, that he complained thereof to the Archbiſhop of *Rheims*, in a Letter, the Copies whereof were diſperſed over all *Paris*. Amongſt other things, he exaggerated his Misfortune, and compared himſelf with another, who for much leſs Services, received Twenty Thouſand Livers, as a Reward from the King. This more and more ſhewed the Character of the Perſon. However they needed not him, not wanting violent Writers, amongſt whom we muſt not forget one Mr. *Soulier*, formerly (as they ſay) a Taylor, and at preſent, Author of the Hiſtory of the *Edicts of Pacification*; nor Mr. *Nicole*, once a great *Janſeniſt*, and now a Proſelyte of the Archbiſhops of *Paris*; Author of the Book entituled, *Proteſtants convinced of Schiſm*: nor the Author of the *Journal des Scavants*, who, in his ordinary Gazets, highly affirms, That the Catholick Faith muſt be planted by Fire and Sword, alledging for the proof thereof a King of *Norway*, who converted the Nobles

of

of his Country, by threatning them, *To ſlay their Children before their Eyes, if they would not conſent to have them baptized, and be baptized themſelves.* For a long time we have ſeen in *Paris* and elſewhere, nothing but ſuch ſort of Writings, to ſuch a height was Paſſion come.

Whilſt all theſe things which we have here obſerved, were done in *France*, they by great ſteps advanced to their end. 'Tis not to be imagined the Reformed neglected their common Intereſts or did not all that reſpected a juſt and lawful Defence. They frequently ſent, from the furtheſt Provinces, their Deputies to the Court; They maintained their Rights before the Council; Thither they brought their Complaints from all parts. They employed their Deputy General to ſolicit their Intereſts, as well with the Judges & Miniſters of State, as with the King himſelf. Sometimes alſo they preſented general Addreſſes, in which they expoſed their Grievances, with all the Humility and Deference that Subjects owe their Soveraigns. But they were ſo far from being heard, that their Troubles were ſtill encreaſed, and their Second Condition became worſe than the Firſt. The laſt Petition, preſented to the King himſelf by the Deputy General in *March*, 1684. was expreſt in Terms moſt ſubmiſſive, and moſt capable of moving Pity, as every one may judge, having been ſince Printed; and yet it produced no other Fruit, but the haſtning of what they had long reſolved, namely, to uſe open Force to accompliſh our Ruine.

This was effectually done ſome Months after, and executed in a manner ſo terrible and violent, that, as we ſaid in the beginning, there are few in *Europe*, how diſtant ſoever from the notice of the common Accidents of the World, who have not heard the Report of it; but 'tis certain, the circumſtances are not known to all, and therefore we ſhall give an account of them in few Words; if it be but to ſtop the Mouth of their Impudence, who publiſht abroad, That no Violences have been offered in *France*, and the Converſions there made, were with free Conſent. At firſt they took this meaſure, to quarter Soldiers in all the Provinces, almoſt at the ſame time, and chiefly Dragoons, which are the moſt Reſolute Troops of the Kingdom. Terror and Dread marched before them, and as it were by conſent, all *France* was filled with this news, That the King would not longer ſuffer any *Hugonots* in his Kingdom; and that they muſt reſolve to change their Religion, nothing being able to keep them from it.

They began with *Bearn*, where the Dragoons did their firſt Executions; theſe were followed ſoon after in High and Low *Guienne*, *Xantoigne*, *Aunix*, *Poitou*, High *Languedoc*, *Vivarets*, and *Dauphiné*; after which they came to *Lionois*, *Gevennes*, Low *Languedoc*, *Provence*, *Valees*, and the Country of *Geix*, afterwards they fell on the reſt of the Kingdom, *Normandy*, *Bourgoigne*, *Nivernoix*, and *Berry*; the Countries of *Orleans*, *Tourain*, *Anjou*, *Britany*, *Champagne*, *Picardy*, and the Iſle of *France*, not excluding *Paris* it ſelf, which underwent the ſame Fate; the firſt thing, the Intendants were ordered to do, was to ſummon the Cities and Commonalties. They aſſembled the Inhabitants thereof, who profeſt the Reformed Religion, and there told them, 'twas the Kings pleaſure they ſhould without delay become Catholicks; and if they would not do it freely, they would make them do it by force. The Poor People, ſurpriſed with ſuch a Propoſal, anſwered, They were ready to ſacrifice their Eſtates and Lives to the King, but their Conſciences being Gods, they could not in that manner diſpoſe of them.

There needed no more to make them immediately bring the Dragoons, which were not far off. The Troops immediately ſeiſed on the Gates and Avenues of the Cities; they placed Guards in all the Paſſages, and often came with their Swords in their Hands, crying, *Kill, Kill, or elſe be Catholicks*, they were quartered on the Reformiſts at Diſcretion, with a ſtrict Charge, that none ſhould depart out of their Houſes, nor conceale any of their Goods or Effects, on great Penalties, even on the Catholicks, that ſhould receive

or assist them in any manner, The first days were spent in consuming all Provisions the House afforded, and taking from them whatever they could see, Money, Rings, Jewels, and in general, whatsoever was of value. After this they pillaged the Family, and invited not only the Catholicks of the place, but also those of the Neighbouring Cities and Towns, to come and buy the Goods, and other things which would yeild Money. Afterwards they fell on their Persons, and there's no Wickedness or Horror which they did not put in practise, to force them to change their Religion. Amidst a thousand hideous Cries, and a thousand Blasphemies, they hung Men and Women by the Hair or Feet on the Roofs of the Chamber, or Chimney Hooks, and smoakt them with Whisps of wet Hay, till they were no longer able to bear it, and when they had taken them down, if they would not sign, they hung them up immediately again. They threw them into great Fires kindled on purpose; and pulled them not out till they were half Roasted. They tyed Ropes under their Arms, and plunged them to and again into Wells, from wence they would not take them, till they had promised to change their Religion. They tyed them as they do Criminals, put to the question; and in this posture, with a Funnel fill'd with Wine, poured it down their Throats, till the Fumes of it depriving them of their reason they made them say they would consent to be Catholicks. They stript them naked, and after having offered them 1000 infamous Indignities, they stuck them with Pins from the top to the bottom. They cut them with Penknifes, and sometimes with red hot Pincers took them by the Nose, and dragged them about the Rooms, till they promised to become Catholicks, or that the Cryes of these poor Wretches, that in this Condition call'd on God for their Assistance, constrained them to let them go. They beat them with Staves, and dragged them all bruised to the Churches, where their bare forced Presence was accounted for an Abjuration. They held them from sleeping Seven or Eight Days, relieving one another to watch them Night and Day, and keep them waking. They threw Buckets of Water on their Faces, and tormented them a 1000 ways, holding over their Heads Kettles turned downwards, whereon they made them a continual Noise, till the poor Creatures had even lost their Senses. If they found any sick, either Men, or Women, that keep their Beds, distempered with Feavers, or other Diseases, they had the Cruelty to bring Twelve Drums sounding in Alarm about their Beds, for whole Weeks together without Intermission, till they had promis'd they would change. It hapned in some places, that they tyed Fathers and Husbands to the Bed-Posts, and before their Eyes forced their Wives and Daughters. In another place Rapes were publickly and generally permitted for many Hours together. They pluckt off the Nails from the Hands and Toes of others, which could not be endured without intollerable pain. They burnt the Feet of others. They blew up Men and Women with Bellows, even till they were ready to burst.

If after these horrid usages, there were yet any that refused to turn, they imprisoned them, and for this chose Dungeons dark and noysom, in which they exercised on them all sorts of Inhumanity. In the mean time they demolished their Houses, desolated their Hereditary Lands, cut down their woods and seised their Wives and Children, to imprison them in Monasteries. When the Souldiers had devoured and consumed all in a House, the Farmers of their Lands furnisht them with Subsistance, and to re-imburse them, they sold by Authority of Justice the Fonds of their Hosts, and put them in possession thereof. If some to secure their Consciences, and to escape the Tyranny of these Furious men, endeavoured to save themselves by Flight, they were pursued, and hunted in the Fields and Woods, and were shot at like Wild Beasts. The Provosts rode about the High ways, and the Magistrates of places had orders to stop them without exception. They brought them back to the places from whence they fled, using them like Prisoners of War. But we must not fancy, that this Storm fell only on the common sort,

Noble-

Noblemen and Gentlemen of the beſt Quallity were not exempted from it. They had Soldiers quartered upon them in the ſame manner, and with the ſame Fury as Citizens and Peaſants had. They plundred their Houſes, waſted their Goods, raſed their Caſtles, cut down their Woods, and their very Perſons were expoſed to the Inſolence and Barbarity of the Dragoons, no leſs than thoſe of others. They ſpared neither Sex, Age, nor Quality; wherever they found any unwillingneſs to obey the command of changing their Religion, they practiſed the ſame Violences. There were ſtill remaining ſome Officers of Parliament which underwent the ſame fate, after having been firſt deprived of their Offices, and even the Military Officers, who were actually in Service, were ordered to quit their Poſt and Quarters, and repair immediately to their Houſes, there to ſuffer the like Storm; if to avoid it, they would not become Catholicks. Many Gentlemen and other Perſons of Quality, and many Ladies of a great Age and Ancient Families, ſeeing all theſe outrages, hoped to find ſome Retreat in *Paris*, or at the Court, not imagining the Dragoons would come to ſeek them ſo near the Kings Preſence; but this hope was no leſs vain, than all the reſt; for immediatly there was a Decree of Council, which commanded them to leave *Paris* in Fifteen days, and return without delay to their own Houſes, with a Prohibition to all Perſons to entertain or lodge them in their Houſes. Some having attempted to preſent Addreſſes to the King, containing complaints of theſe cruel uſages, humbly beſeeching his Majeſty to ſtop the courſe thereof, received no other anſwer, than that of ſending them to the *Baſtile*.

Before we proceed any further, 'twill not be amiſs to make ſome Remarks; The firſt ſhall be, that almoſt every where, at the Head of theſe Infernal Legions, beſides the Commanders and Military Officers, the Intendants alſo, and the Biſhops marched every one in his Dioces, with a Troop of Miſſionaries, Monks, and other Eccleſiaſticks. The Intendants gave ſuch Orders as they thought moſt fitting to carry on Converſions, and reſtrain natural Pitty and Compaſſion; if at any time it found a place in the Hearts of Dragoons or their Commanders, which did not often happen. And as for the Biſhops, they were there to keep open Houſe, to receive Abjurations, and to have a general and ſevere Inſpection that every thing might paſs there according to the Intentions of the Clergy. The ſecond thing obſervable is, That when the Dragoons had made ſome to yield, by all the Horrors which they practiſed, they immediately changed their Quarters, and ſent them to thoſe who ſtill perſevered. This Order was obſerved in this manner even to the end, in ſo much that the laſt, that is to ſay, thoſe who had ſhewed the greateſt Conſtancy, had, in fine, quartered on them alone all the Dragoons, which at the beginning were equally diſpers'd amongſt all the Inhabitants of the place, which was a load impoſſible to be ſuſtained.

A Third Remark, which we ſhall make, is, That in almoſt all the conſiderable Cities, they took care before they ſent Troops thither, to gain, by means of the Intendants, or ſome other private way, a certain number of People, not only to change their Religion themſelves, when it ſhould be ſeaſonable, but alſo to aſſiſt them in preventing others. So that when the Dragoons had ſufficiently done their part, the Intendant, with the Biſhop, and the Commander of the Forces, again aſſembled theſe miſerable Inhabitants already ruined, to exhort them to obey the King, and become Catholicks, adding thereto moſt terrible Threats, that they might over-awe them, and then the new Converts failed not to execute what they had promiſed, which they did with the more ſucceſs, becauſe the People did yet put ſome kind of Confidence in them.

A Fourth Obſervation is, that when the Maſter of the Houſe, thinking to get rid of the Dragoons, had obeyed and ſigned what they would, he was not freed from them for all this, if his Wife, Children, and the meaneſt of his Domeſticks did not do the ſame thing; and when his Wife, or any of his Children or Family fled, they ceaſed not to tor-

ment

ment them, till he had made them return: which oftentimes being impoſſible, the change of their Religion did not at all avail them.

The Fifth is, That when theſe poor wretches fancied their Conſciences would be at reſt by ſigning ſome form of an Equivocal Abjuration offered them; a little while after theſe cruel men came to them again, and made them ſign another, which plunged them into ſuch depths, as caſt them into the utmoſt deſpair. Nay farther, they had the boldneſs to make them acknowledge, That they embraced the Roman Religion of their own accord; without having bin induced thereunto by any violent means. If after this they ſcrupled to go to Maſs, if they did not Communicate, if they did not tell their Beads; if by a ſigh eſcaped from them, they ſignified any unwillingneſs, they had immediately a Fine laid upon them, and they were forced to receive again their old gueſts.

In fine, for a ſixth remark; As faſt as the Troops ravaged in this manner the Provinces, ſpreading terror and deſolation in all parts; Orders were ſent to all the Former Countries and Seaport Towns, to guard well the paſſages, and ſtop all ſuch who pretended to eſcape from *France*: So that there was no hope of theſe poor wretches ſaving themſelves by flight. None were permitted to paſs, if he brought not along with him a Certificate from his Biſhop or Curate, that he was a Catholick; others were put in priſon, and uſed like Traytors againſt their Country. All ſtrange Veſſels lying in the Ports were ſearched; the Coaſts, Bridges, Paſſages to Rivers, and the High-ways, were ſtrictly guarded, both night and day. The Neighbouring States were alſo required not to harbour any more Fugitives, and to ſend back again ſuch as they had already received. Attempts were alſo made to ſeiſe on, and carry away ſome, who had eſcaped into Foreign Countries.

Whilſt all this was acting in the Kingdom, the Court were conſulting to give the laſt ſtroak, which conſiſted in repealing the Edict of *Nantes*; much time was ſpent in drawing up the matter and form of this new Edict. Some would have the King detain all the Miniſters, and force them as they did the Laity, to change their Religion, or condemn them to perpetual Impriſonment. They alledged for their reaſon, that if they did not do it, they would be as ſo many dangerous Enemies againſt them in Foreign Nations. Others on the contrary affirm'd, that as long as the Miniſters continued in *France*, this their preſence would encourage the People to abide in their Religion, whatſoever care might be taken to hinder them; and that ſuppoſing they ſhould change, they would be but as ſo many ſecret adverſaries nourished in the boſom of the Church of *Rome*; and the more dangerous on the account of their knowledge and experience in Controverſial matters. This laſt reaſoning prevailed; 'twas then reſolved on to baniſh the Miniſters, and to give them no more than fifteen days time to depart the Kingdom. As to what remained, the Edict was given to the Procurer-General of the Parliament of *Paris*, to draw it up in ſuch a form as he ſhould judge moſt fitting. But before the rubliſhing of it, two things were thought neceſſary to be done; The firſt to oblige the aſſembly of the Clergy, ſeparately to preſent to the King a requeſt concerning the matter above mentioned, in which alſo they told his Majeſty, that they deſired not at preſent the repealing the Edict of *Nantes*, and the other to ſuppreſs in general, all kind of Books made by them of the Reformed Religion, and to iſſue out an Order for that purpoſe. By the firſt of theſe things, the Clergy thought to ſhelter themſelves from the reproaches, which might be caſt on them as the Authors of ſo many Miſeries, Injuſtices and Oppreſſions which this Repeal would ſtill occation. And by the other, they pretended to make the Converſions much more eaſie (as they ſtyled them) and confirm thoſe which had been already made, by taking from the People all Books, which might inſtruct, fortifie, and bring them back again.

In fine, This Revocative Edict of *Nantes*, was ſigned and publiſhed on *Thurſday*, being

ing the 8th of *October*, in the year 1685. 'Tis said the Chancelor of *France*, shewed an extream joy in Sealing it, but it lasted not long, this being the last thing he did. For as soon as he came home from *Fountainbleau*, he fell sick, and dyed within a few days. 'Tis certain, that this mans policy, rather than his natural Inclination, induced him in his latter years to become one of our Persecutors.

The Edict was Registred in the Parliament of *Paris*, and immediately after in the others. It contains a Preface, and Twelve Articles. In the Preface, the King shews that *Henry* the Great's Grandfather did not give the Edict, and *Lewis* his Father did not confirm it, by his other Edict of *Nismes*, but in the design of endeavouring more Effectually the re-union of their Subjects of the pretended Reformed Religion, to the Catholick Church; and that this was also the Design which he had himself at his first coming to the Crown. That 'tis true, he had been hindred by the Wars, which he was forced to carry on against the Enemies of his State; but that at present being at Peace with all the Princes of *Europe*, he wholy gave himself to the making of this re-union That God having given him the Grace of accomplishing it, and seeing the greatest and best part of his Subjects of the said Religion had embraced the Catholick one, these Edicts of *Nantes* and *Nismes* consequently became void and unless. By the first Article, he suppresses and repeals them, in all their extent, and ordains that all the Temples, which are found yet standing in his Kingdom, shall be immediatly demolished. By the Second, he forbids all sorts of Religious Assemblies of what kind soever. The third prohibits the Exercises of Religion to all Lords and Gentlemen of any quality, under Corporal Penalties and Confiscation of their Estates. The fourth, banishes from his Kingdom all the Ministers, and enjoyns them to depart thence, within Fifteen days after the publication of this Edict, under the Penalty of being sent to the Gallies. In the fifth and sixth, he promises Recompences, and Advantages to the Ministers and their Widows, who should change their Religion. In the Seventh and Eigth, he forbids the Instructing of Children in the pretended Reformed Religion, and ordains, that those who shall be born henceforward shall be baptised, and brought up in the Catholick Religion, enjoining Parents to send them to the Churches, under the Penalty of being fined 500 Livers. The Ninth gives four Months time to such Persons as have departed already out of the Kingdom to return, otherwise their Goods and Estates to be confiscated. The Tenth, with repeated Prohibitions, forbids all his Subjects of the said Religion to depart out of his Realm, they, their Wives and Children, or to convey away their Effects, under pain of the Gallies for the Men, and of Confiscation of Body and Goods for the Women. The Eleventh, confirms the Declarations heretofore made against those that Relapse. The Twelfth declares, that as to the rest of his Subjects of the said Religion, they may, till God enlightens them, remain in the Cities of his Kingdom, Countries and Lands of his Obedience, there continue their Commerce, and enjoy their Estates, without Trouble or Molestation upon pretence of the said Religion, on condition, that they have no Assemblies under pretext of Praying, or exercising any Religious Worship whatever.

In order to put this Edict in Execution, the very same day that it was registred and published at *Paris*, they began to demolish the Church of *Charenton*. The eldest Minister thereof was commanded to leave *Paris* within Twenty four Hours, and immediately to depart the Kingdom. For this end they put him into the limits of one of the Kings Footmen, with Orders not to leave him till he was out of his Dominions. his Collegues were little better treated, they gave them Forty Eight Hours to quit *Paris*, and then left them upon their Parole. The rest of the Ministers were allowed Fifteen days, but it can hardly be believed to what vexations and Cruelties they were all exposed. First of all, they neither permitted them to dispose of their Estates, nor to carry away any of their moveables or effects, nay they displaced them their Books and Private Papers, on

pretence, that they muſt juſtifie, their Books and Papers did not belong to the Conſiſtories wherein they ſerv'd, which was a thing unpoſſible, ſince there were no Conſiſtories, that then remained. Beſide they would not give them leave to take along with them either Father or Mother, or Brother or Siſter, or any of their Kindred, though there were many of them infirm decay'd and poor, which could not ſubſiſt but by their means; they went ſo far, as even to deny them their own Children, if they were above Seven years old; nay, ſome they took from them that were under that Age, and even ſuch as yet han'gd upon their Mothers Breaſts. They refuſed them Nurſes for their new born Infants, which the Mothers could not give Suck. In ſome Frontier Places they ſtopped and impriſoned them, upon divers ridiculous Pretences; they muſt immediately prove that they were realy the ſame Perſons, which their Certificates mentioned; they were to know immediately whether there were no Criminal Proceſs or Informations againſt them; they muſt preſently juſtifie, that they carried away nothing that belonged to their Flocks; ſometime after they had thus detained and amuſed them, they were told that the Fifteen days of the Edict were expired, and that they ſhould not have Liberty to retire, but muſt go to the Gallies. There is no kind of Deceit and Injuſtice which they did not think of to involve them in Troubles.

As to the reſt, whom the Force of Perſecution and hard Uſage conſtrained to leave their Houſes and Eſtates, and to fly the Kingdom, it is not to be imagined what dangers they expoſed them to. Never were Orders more ſevere or more ſtrict, than thoſe that were given againſt them. They doubled the Guards in Poſts, Cities, High-ways, and Boards, they covered the Country with Soldiers, they Armed even the Peaſants to ſtop thoſe that paſſed, or to kill them: They forbad all the Officers of the Cuſtoms to ſuffer any Goods, Moveables, Merchandize, or other Effects, to paſs. In a word, they forgot nothing that could hinder the flight of the Perſecuted, even to the inturrupting almoſt all Commerce with Neigbouring Nations. By this means they quickly filled all the Priſons in the Kingdom; for the fear of the Dragoons, the Horror of ſeeing their Conſciences forced, and their Children taken away, and of liveing for the future in a Land where there was neither Juſtice nor Humanity for them, obliged every one to think of an eſcape, and to abandon all to ſave their Perſons. All theſe poor Priſoners have been ſince treated with unheard of Rigours, ſhut up in Dungeons, loaded with heavy Chains, almoſt ſtarved with Hunger, and deprived of all Converſe, but that of their Perſecutors. They put many in to Monaſteries, where they experience none of the leaſt Cruelties: Some there are ſo happy as to dye in the midſt of their Torments, others have at laſt ſunk under the weight of the Temptation, and ſome by the extraordinary Aſſiſtance of Gods Grace, do ſtill ſuſtain it with an Heroick Courage.

Theſe have been the Conſequences of this new Edict in this reſpect; but who would not have believed that the twelfth Article would have ſhelter'd the reſt of the Reformed; that had a mind ſtill to ſtay in the Kingdom, ſince this Article expreſly aſſures them, that they may live there, continue their Trade, and enjoy their Eſtates, without being troubled or moleſted upon pretence of their Religion. Yet ſee what they have ſince done, and yet do to theſe poor wretches. They have not reca'ld the Dragoons and other Soldiers which they diſpatcht into the Provinces before the Edict: On the contrary, they to this day commit with greater Fury the ſame Inhumanities, which we have before repreſented; beſides this, they have marched them into Provinces, where there were none before, as *Normandy*, *Picardy*, *le Berry*, *Champaigne*, *Nivernois*, *Orleans*, *Beleſſois*, and the Iſle of *France*. They do the ſame Violence there, exert the ſame Fury they do in other Provinces, *Paris* it ſelf, where methinks this Article of the Edict ſhould have been beſt obſerved, becauſe ſo near the Kings preſence, and more immediately under the Government of the Court, *Paris*, I ſay, was no more ſpared than the

reſt of the Kingdom. The very day that the Edict was published, without more delay, the Procurer General, and ſome other Magiſtrates, began to ſend for Heads of Families to come to the Houſes. There they declared to them, that 'twas abſolutely the Kings Will that they ſhould change their Religion, that they were no better than the reſt of his Subjects, and that if they would not do it willingly, the King would make uſe of meanes, which he had ready, to compel them. At the ſame time they baniſh'd by Letters under the Privy Seal, all the Elders of the Conſiſtory, together with ſome others, in whom they found more of Conſtancy and Reſolution; and, to diſperſe them, choſe ſuch places as were moſt remote from Commerce, vvhere they have ſince uſed them vvith a great deal of Cruelty, ſome complyed, others are yet under Sufferings.

The diligence of the Procurer-General and Magiſtrates, not ſucceeding ſo fully as they wiſh'd, though Threats and Menaces were not wanting, *Monſieur Seignelay*, Secretary of State, would alſo try vvhat influence he could have vvithin his Diviſion at *Paris*. For this end, he got together about five or ſix ſcore Merchants, and others into his Houſe, and after having ſhut the doors, forthvvith preſented them vvith the form of an Abjuration, and commanded them in the Kings name to Sign it, declaring, that they ſhould not ſtir out of the Doors till they had obeyed. The Contents of this Form vvere, not only that they did renounce the Hereſie of *Calvin*, and enter into the Catholick Church, but alſo that they did this voluntarily, and vvithout being forced or compelled to it. This vvas done in an Imperious manner, and vvith an Air of Authority, yet there vvere ſome that dared to ſpeak, but they vvere sharply anſvver'd, That they vvere not to diſpute it, but to obey; ſo that they all Signed before they vvent out.

To theſe methods they added others more terrible, as Priſons, actual ſeizing of their Effects, and Papers; the taking avvay of their Children, the ſeparation of Huſbands and Wives; and in fine, the great Method, that is to ſay, Dragoons and Guards, Thoſe that moſt firmly ſtood out, they ſent to the *Baſtile*, and to the *Fort l' Eveque*; they confin'd them to their ovvn or others Houſes, vvhere they lay concealed for fear of Diſcovery; they plundered thoſe of many others, not ſparing their perſons, juſt as they had done in other places.

Thus the 12*th* Article of the Edict, vvhich promiſed ſome relaxation, and a shadovv of Liberty, vvas nothing but an egregious deceit to amuſe the credulous, and keep them from thinking to make their eſcape, a ſnare to catch them vvith the more eaſe. The Fury ſtill kept its uſual courſe, and vvas heated to ſuch a degree, that not content vvith the Deſolations in the Kingdom, it entred even into *Orange*, a Soveraign Principality, vvhere the King of Right has no povver, and taking Miniſters avvay from thence by force remov'd them into Priſons. Thither the Dragoons vvere ſent, vvho committed all kind of miſchief, and by force conſtrained the Inhabitants thereof, both Men, Women and Children, and the very Officers of the Prince to change their Religion. And this is the ſtate of things in the year 1685, and this is the accompliſhment of the dealing vvhich the Clergy has shevved us three years ſince, tovvards the end of their Paſtoral Letters; *You muſt expect miſchiefs more dreadful and intolerable, than all thoſe, which hither to your Revolts and Schiſms have drawn down upon you.* And truly they have not been vvorſe than their vvords. There are ſome in the Kingdom vvho ſtill continue firm and their Perſecutions are ſtill continued to them. There are invented every day nevv torments, againſt thoſe vvhom force has made to change their Religion, becauſe they are ſtill obſerved to ſigh and groan under their hard ſervitude; their hearts deteſting vvhat their mouths have profeſt, and their Hands ſigned. As to ſuch that have eſcaped into Foreign Countries, vvho are at leaſt 80000 perſons, their Eſtates are Confiſcate by this

being all the Hurt vvhich can be done to them at preſent. I ſay at preſent; for 'tis not to be queſtioned, but our Perſecutors are contriving to extend their Cruelties farther. But vve muſt hope in the compaſſions of God, that vvhatſoever intentions they may have in deſtroying the Proteſtant Religion in all places, he vvill not permit them to effect their deſigns. The World vvill ſurely open its Eyes; and this vvhich they novv come from doing vvith a High hand, and a vvorſe then barbarous Fury, vvill ſhevv not only the Proteſtants, but the vvile and circumſpect Catholicks vvhat they are to expect, both one and the other, from ſuch a ſort of People.

In Effect, he that ſhall give himſelf the leiſure to reflect on the matters of Fact vvhich vve come novv from relating, vvhich are things certain, and acted in the face of the Sun, he ſhall ſee not only the Proteſtants ſuppreſſed but the Kings Honour ſullied, his Countrys damnified; all the Princes of *Europe* intereſſed, and even the Pope himſelf, vvith his Church and Clergy, Shamefully diſcredited.

For to begin vvith the King Himſelf: What could be more contrary to his Dignity then to put him upon breaking his vvord, and perſvvading him that he might vvith a ſafe Conſcience violate, revoke and annul ſo ſolemn an Edict as that of *Nantes*.

To palliate in ſome ſort the Violence of this proceeding, they make him ſay in this nevv Edict, *That the beſt and greateſt part of the Reformed Religion has imbraced the Catholick, and therefore the execution of the Edict of* Nantes, *and whatſoever elſe has bin done in favour of the ſame Religion, remains void.* But is not this an Eluſion unvvorthy of his Majeſty, ſeeing that if this beſt and greateſt part of his Subjects of the Reformed Religion have embraced the Catholick, they have done it by force of Arms, and by the cruel and furious Oppreſſion vvhich his ovvn Troops have laid upon them.

Perhaps one might thus ſpeak, Had his Subjects changed their Religion of their ovvn free vvill, although that in this caſe too, the Priviledges of the Edict continue for thoſe that remain. But after having forced them to change by the Horrible inhumanities of his Dragoons; after having deprived them of the Liberty vvhich the Edict gave them to ſay coldly, that he only revokes the Edict, becauſe it is novv uſeleſs, is a Raillery unbefitting ſo great a Prince. For it is as much as if he ſaid, that he vvas indeed obliged to continue to his Proteſtant Subjects all the priviledges due to them; but having himſelf overthrovvn them by a *Major* Force, he finds himſelf at preſent lavvfully and fairly diſengaged from this Obligation: Which is juſt as if a Father, vvho himſelf had cut his Childrens Throats, ſhould glory in the being henceforvvard freed from the care of nouriſhing and protecting them. Are other Kings vvont thus to expreſs themſelves in their Edicts.

What they make him moreover ſay, to vvit, *That* Henry *the Great, his Grandfather, gave only the Edict of* Nantes *to the Proteſtants, that he might the better effect their reunion to the* Roman *Church*; That *Lewis* the 13*th* alſo, his Father, had the ſame deſign, vvhen he gave the Edict of *Niſmes*; and that he himſelf had entred therein at his coming to the Crovvn, is but a pitiful *Salvo*, But ſuppoſe (ſeeing they are vvilling vve ſhould do ſo) the truth of this diſcourſe; and take vve it ſimply, and according to the Letter, in the ſenſe vvherein they give it us, vvhat can vve conclude thence, but theſe follovving propoſitions: That *Henry* the Great, and *Lewis* the 13*th*, gave only the Edicts to our Fathers to deceive them, and vvith an intent to ruine them aftervvards vvith the greater eaſe, under the maſk of this Fraud. That not being able to do this being hindred by other affairs, they have committed this important ſecret to his preſent Majeſty, to the end he ſhould execute it vvhen he met vvith an opportunity. That his Preſent Majeſty entring into the thought of this at his firſt coming to the Crovvn, he only confirm'd the Edicts and Declarations of 1643. and 1652. vvith other advantagious Decrees to the Reformed Religion, but to impoſe on them the more

finely,

finely, (lay ſnares in their vvay) or if you pleaſe, Crovvn them, as they Crovvn'd of old the Sacrifices; That all that has been done againſt them, ſince the Peace of the *Pirenees*. till this time, according to the abridgment vvhich vve have made of it, has bin only the execution of a project, but of a project far more ancient then vve imagine: ſeeing vve muſt date it from the Edict of *Nantes*, and aſcend up to *Henry* the Great, In fine, That vvhat has bin till novv, has bin a great myſtery, but is not one at preſent ſeeing the King by this nevv Edict diſcovers it to all the vvorld, that he may be applauded for it.

Will it not be acknowledged that the Enemies of *France*, who are willing to diſcredit the Conduct of its Kings, and rendred them odious to the World, have now an happy opportunity. *Henry* the Great gives the Edict to the Proteſtants with the greateſt Solemnity imaginable, he gives it them as a Recompence of their Services; he promiſes ſolemnly to obſerve it; and as if this was not enough, he binds himſelf thereunto with an Oath; he executes it to the utmoſt of his Power, and they peaceably enjoy'd it to the end of his Reign: yet all this is but a meer Snare, for they are to be Dragoon'd at a proper time: But being himſelf ſurpriſed by Death, he could not do it, but leaves it in charge to *Lewis* the 13*th*. his Son. *Lewis* the Thirteenth aſcends the Throne, iſſues out his Declaration immediately, that he acknowledges the Edict of *Nantes* as perpetual and irrevocable, it needing not a new Confirmation, and that he would Religiouſly obſerve every Article of it, and therefore ſends Commiſſioners to ſee it actually executed. When he begins a War, he proteſts he deſigns not at Religion, and in effect he permits the full Liberty of it, in thoſe very Towns he takes by Aſſault: He gives his Edict of *Niſmes*, as the Edict of a Triumphant Prince, yet declares therein he underſtands, that of *Nantes* ſhould be inviolably kept, and ſhows himſelf to the laſt as good as his Word. But this is only intended to lull the Proteſtants aſleep, in expectation of a favourable occaſion to deſtroy them. *Lewis* the Fourteenth at his coming to the Crown confirms the Edict, and declares, That he will maintain the Reformed in all their Priviledges; he afterwards affirms in another Declaration, how highly he is ſatisfied in their Services; and mentions his deſign of making them to enjoy their rights. But this is but meer amuſement, and an artifice to intrap them, the better to colour over the project of ruining them at a convenient time. What a Character now of the King of *France* will this afford, to its Enemies, and foreign Nations; and what confidence do they think, will be henceforward put in their Promiſes and Treaties; for if they deal thus with their own Subjects, if they careſs them only to ruine them, what may Strangers expect from 'em. Conſider we a while what they make the King ſay, That at his firſt coming to the Crown, he was in the deſign which he now comes from executing. They would ſay without doubt, from the time he actually took in hand the Reins of Government; for he was too young before, to enter perſonally on any deſign of this nature: he enter'd thereon then preciſely at the time, when the Civil Wars were ended. But what does this mean, but that he undertook this deſign, at the very time when the Proteſtants came from rendring him the moſt important Service Subjects were ever capable of. They came from rendring him the higheſt Teſtimonies of Loyalty, when the greateſt part of his other Subjects had taken up Arms againſt him. They had vigorouſly oppoſed his Enemies progreſs; rejected the moſt advantagious offers, kept Towns for him, yea whole Provinces; receiv'd his Servants and Officers into their Boſoms, when they could not find ſafety elſewhere; ſacrificed their Eſtates to him, their Lives, their Fortunes; and in a word, done all with ſuch a Zeal, as becomes faithful Subjects in ſo dangerous a conjuncture. And this is the time when the King enters on the deſign of deſtroying and extirpating them. This ſo confirms the Truth of what we ſaid in the beginning, that it puts it out of all queſtion, that the Project of their Deſtruction was grounded on

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the Services they had rendred the King. Do *Chriſtian Ethics* allowed theſe moſt unchriſtian Policies? Is it not a ſtrange thing, that we muſt be taught this important Secret, and all *Europe* beſides; for although the Proteſtants have done nothing in this occaſion but their Duty, it could never be imagined their Duty ſhould be made their Crime, and their Ruine should ſpring from whence should come their Safety. God has brought Light out of Darkneſs, but the unchriſtian Politicks of *France*, on the contrary, has brought Darkneſs out of Light. However they cannot deny but that in this new Edict, the King is made to ſay, *He has entred on the deſign to deſtroy the Proteſtant Party, in the very time wherein they have ſignaliz'd and diſtinguiſht themſelves with great ſucceſs for the intereſt of the Crown*, which will furniſh perhaps matter enough to thinking Men for Reflection, as well within as without the Kingdom; and will ſhew them the uſe is made of Services, and what Recompence is to be expected for them.

But we ſhall ſay no more of the Expreſſions of the new Edict, but rather conſider the matter of it. Was ever a worſe and harder uſage than that which we have ſuffered for the ſpace of Twenty Years, which have been employed in forming the late Tempeſt which has fallen upon us. It has been a continual Storm of Decrees Edicts, Declarations, Orders, Condemnation, of Churches, Deſolation of Temples, Civil and Criminal Proceſſes, Impriſonments, Banishments, Pennances, Pecuniary Mults, Privation of Offices and Employs depriving Parents of their Children, and all thoſe other Perſecutions which we have already briefly ſum'd up. We were told on one hand, that the King would continue to us the Edict of *Nants*, and he delivered himſelf on ſeveral occaſions to that Effect; and on the other hand we were made to ſuffer in our Eſtates, our Reputations, Perſons, our Families, in our Religion, and our Conſciences, and all by unjuſt and indirect ways; by unheard of Inventions, by Oppreſſions, and publick Vexation, and ſometime under-hand Dealings; and all this under the Vail of the Kings Authority, and becauſe this was his good pleaſure. We know very well the Authority of Kings and the Reſpect and Submiſſion with which we should receive their Orders. And therefore have we, during all theſe unſupportable Uſages, a Patience and an Obedience ſo remarkable, that it has been an Admiration of the Catholicks themſelves, our Country men. But it muſt be acknowledged that thoſe who put his Majeſty on dealing thus with us, or have uſed his Name and Authority for this, could not do him otherwiſe a greater diſhonour than they have done. For after all, thoſe Kings who would have themſelves eſteemed for their Juſtice and Equity, govern not their Subjects after this manner. They are not for puting all to an uncertainty, filling all places with Lamentation and Terror. They ſeek not their ſatisfaction in the Tears, and Groans of their Innocent People; nor are they pleaſed with keeping their Subjects in a perpetual Agitation. They love not to have their Names mention'd with terror, nor mediate continual deſigns of extirpating thoſe, who give conſtant and unqueſtionable Proofs of their Loyalty; much leſs to invent cruel projects, which like Mines, in their time shall deſtroy their own Natural Subjects; for what elſe have been ſlie and equivocal Declarations, Counter-Orders, and revocative Edicts.

There are Three things, very remarkable, in this whole Affair, the Firſt is, that as long as they have been only in the way, the true Authors of the Perſecution have not concealed themſelves, but the King, as much as they could: 'Tis true, the Decrees, Edicts, and Declarations, and other things, went under the name of his Majeſty; but at the requeſt of the Agents, and Factors for the Clergy: And whilſt they were buſied in theſe matters, the King declared openly his Intention of maintaining the Edicts, and that 'twas abuſes which he deſign'd to correct. The Second is, that when they came to the laſt Extremities, and to open force, then they have concealed themſelves as much as they could, ſet forth the King at his full Length. There was nothing hard but theſe

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kind of Diſcourſes, *The King will have it ſo, the King has taken it in hand, the King preceeds further than the Clergy deſires*; by theſe two means they have had the Addreſs to be only charg'd with the leſſer parts of the cruelties, and to lay the moſt violent, and odious part at the Kings door. The third thing which we ſhould remark is, that the better do obtain their Ends, they have made it their buſineſs to perſwade the King, that this Work would Crown him with Glory, which is a horrid abuſe of his crudelity, an abuſe ſo much the greater, by how much they would not have themſelves thought the Authors of this Council; and when any particular Perſon of them are ask'd this day, *What they think of it*, there are few of them but condemn it.

In effect, what more falſe an Idea could they give to his Majeſty of Glory, than to make it conſiſt in ſurpriſing a poor People, diſperſed over all his Kingdom, and living ſecurely under his Wings, and the remains of the Edict of *Nants*; and who could not imagin there were any Intentions of dipriving them of the Liberty of their Conſciences, of ſurprizing and overwhelming them in an Inſtant, with a numerous Army, to whoſe diſcretion they are delivered; and who tell them that they muſt, either by fair means or foul, become *Roman* Catholicks, this being the Kings will and pleaſure. What a falſer Notion of Glory could they offer him, than the putting him in the place of God, making the Faith and Religion of Men to depend upon his Authority, and that hence forward it muſt be ſaid in this Kingdom, *I don't believe, becauſe I am perſwaded of it, but I believe, becauſe the King would have me do it*; which to ſpeak properly, is that I believe nothing, and that I'le be a *Turk*, or a *Jew*, or whatever the King pleaſes. What falſer Idea of Glory, then to force from Mens Mouths by violence, and a long Series of torments; a Profeſſion, which the Heart abhors, and for which one ſighs night and day, crying continually to God for Mercy. What Glory is there in inventing new ways of Perſecutions, unknown to former Ages; which indeed do not bring death along with them, but keep Men alive to ſuffer, that they may overcome their Patience and conſtancy by Cruelties, which are above Human Strength to undergo? What Glory is there in not contenting themſelves to force thoſe who remain in his Kingdom, but to forbid them to leave it, and keep them under a double Servitude, *viz.* both of Soul and Body? What Glory is there in keeping his Priſons full of innocent Perſons, who are charged with no other fault, than ſerving God according to the beſt of their knowledge, and for this to be expos'd to the Rage of the Dragoons, or condemned to the Galliſs, and executions of Body and Goods? Will theſe Cruelties render his Majeſties Name lovely in his Hiſtory, to the Catholick or Proteſtant World?

But we ſhould be very loath to exaggerate any thing, which may violate the Reſpect due to ſo great a Prince; but we do not think it a failure in our Duty, fairely to repreſent how far theſe refined Policitians have really interſs'd his Honour, in the ſad Misfortunes wherein they have plunged us, and how Criminal they have thereby made themſelves towards him. They have committed no leſs Miſdemeanours againſt their Country, of which they are Members, and for which a Man would think they ſhould have ſome conſideration. Not to ſpeak here of the great number of Perſons of all Ages, Sexes & Qualities, which they have cut off from it by their fierce Tempers; although perhaps this Loſs be greater, than they were willing to imagine. Its certain, that *France* is a very Populous Country, but when theſe Feavourish Fits ſhall be over, and they ſhall in cold Blood conſider what they have done, they will find theſe Diminutions to be no matter of Triumph; for 'tis not poſſible, that ſo many Subſtantial People, ſo many intire Families, who diſtinguish themſelves in the Arts, in the Sciences, Civil and Military, can leave a Kingdom without one day being miſſed: at preſent, whilſt they rejoyce in their Spoils, poſſeſs themſelves of their Houſes and Eſtates, this loſs is not felt; 'tis recompenſed by Booty, but it will not be always ſo: Neither ſhall

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vve inſiſt here on that almoſt general Interruption of Traffick, vvhich theſe moſt *unchriſtian Perſecutors* have cauſed in the Principal Tovvns of the State; although this be no ſmall miſchief: The Proteſtants made up a good part of the Trade, as vvell vvithin the Kingdom as vvithout, and vvere therein ſo mixt vvith the Catholicks, that their Affairs vvere in a manner inſeperable. They dealt as it vvere in Common, vvhen theſe Oppreſſions came upon them; and vvhat Confuſions have they not produced? Hovv many induſtrious meaſures have they broken? Hovv many honeſt deſigns have they not diſappointed? Hovv many Manufactures ruined? Hovv many Bankrups made? and hovv many Families reduced to Beggary? But this is vvhat the Oppreſſors little troubled themſelves about; they have their Bread gained to their Mouths, they live in vvantoneſs and eaſe; and vvhilſt others dye vvith Hunger, their Revenues are aſcertained to them. But this hinders not the Body of the Eſtate to ſuffer, both in its Honour and Profits; and vve may truly ſay, that Four Civil Wars could not have produced ſo much Miſchief, as time vvill ſhevv to ſpring from this Perſecution.

But vve vvill leave the conſequence of this affair to time, and only ſay, That the Edict of *Nantes*, being a fundamental Lavv of the Kingdom; and an agreement betvveen tvvo parties, by a reciptocal acceptation under the peaceable Reign of *Henry* the Great; by the publick Faith, and by mutual Oaths, as vve have already ſeen; this muſt certainly be of ill example to the intereſt of the State: That after having made a thouſand infractions of it, it muſt be at length revok'd, cancel'd, and annul'd, at the motion of a Cabal, vvho abuſe their intereſt; and hereby make themſelves fit for enterpriſing, and executing any thing. After this Violation, vvhat can henceforvvard be thought firm and inviolable in *France*. I ſpeak not of particular mens affairs, but of general eſtabliſhments, Royal Companies, Courts of Juſtice, and all other ranks of men intereſted in Scociety, even the very rights of the Crovvn, and form of Government. There are in the Kingdom a great many thinking men, I meah not your Poets, and ſuch like kind of Flatterers, vvho make Verſes, Orations, Panegyricks, and Sermons too for Preferments and Benefices; but I ſpeak of ſolid and judicious perſons; vvho ſee into the conſequences of things; and knovv vvell hovv to judge of them; ſhall vve think that theſe men, ſee not vvhat is too viſible, that the State is pierc'd through and through, by the ſame blovv given the Proteſtants; and that ſuch an open revocation of the Edict, leaves nothing firm or ſacred, it's to no purpoſe to alledge diſtinctions in the matter, and ſay that the pretended reform'd Religion, vvas odious to the State, and therefore vvas thus undertaken. For not to mention the dangerouſneſs of the example; as to the general averſion to our Religion in the minds of the Catholicks, it is certain, that excepting the Faction of the Bigots, and vvhat they call the propagators of the Faith; neither the Commons, nor great People, have any animoſity againſt us; but on the contrary, do bemoan our misfortunes. Not to touch further on this, vvho knovvs not vvhat an eaſie matter it is to run dovvn any cauſe, or render it odious or indifferent in the minds of the People. There are never vvanting reaſons and pretences, in matters of this nature; one party is ſet up againſt another; and that is called the State, right or vvrong, vvhich is the prevailing one: like as in Religion, not the beſt and honeſteſt, *but the powerfulleſt, and boldeſt part, are termed the Church*. We muſt not judge of theſe things then from their matter, but their form. Now if ever there vvas ſince the World ſtood, a matter authentick and irrevocable, it vvas the Edict of *Nantes*; To revoke and cancel it, is to ſet up ones ſelf above our obligations to God, as vvell as to Men; 'tis to declare openly, that there are no longer any ties or promiſes in the World. And this is no more then the Wiſe vvill eaſily comprehend, and I doubt not but they have done it already.

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Some perhaps may make an objection on this occasion, which 'twill be good to answer; which is, that as the Edict, consider it how he will, is become only a Law of State by *Henry* the Great's Authority, so it may likewise be revok'd and annul'd by *Lewis* the 14*th*. his Grandson and successor. For things may be ended by the same means they have bin begun. If *Henry* the Great, has had the power to change the form of governing the State, by introducing a new Law; why has not *Lewis* the 14*th*. the same power to alter this form, and annul whatsoever his predecessor has done; But this Objection will soon be answer'd, by considering it's built upon a false principle, and offers a falser consequence. It is not the single Authority of *Henry* the Great which has establish'd the Edict. The Edict is a decree of his Justice, and an accord or transaction that past between the Catholicks and the Reformists, Authoriz'd by the publick Faith of the whole Estate, and seal'd with the seal of an Oath, and ratified by the execution of it; now this renders the Edict inviolable, and sets it above the reach of *Henrie*'s Successors, and therefore they can be only the Depositaries and Executors of it, and not the Masters to make it depend on their wills. *Henry* the Great never employed the force of Arms to make the Catholicks consent to it; and though since his death, under the minority of *Lewis* the 13*th*. there have bin Assemblies of the States General, the Edict has remain'd in full force; 'twas then, as we have already said, a fundamental Law of the Kingdom, which the King could not touch. But supposing this were not a work grounded on the bare Authority of *Henry*, which is false, it does not therefore follow that his present Majesty can revoke it. The Edict is a Royal Promise, which *Henry* the Great made to the Reformists of his Kingdom, as well for himself as his Successors for ever; as we have already seen: and consequently this is a condition or Hereditary Debt, charged on himself and Posterity. Moreover, it is not true, that *Henry* the Great, has changed any thing in the Government of the State, when he gave Liberty of Conscience to his Subjects; for this Liberty is matter of right, and more inviolable than all Edicts, seeing that it is a right of Nature. He has permitted a publick exercise of the Reformed Religion; but this exercise was established in the Kingdom before his Edict, and if he has enlarged the priviledges of the Reformed, as without doubt he has, he did not do it without the Consent and Approbation of the State; and has herein violated nothing of his Lawful engagements. But 'tis not the same with *Lewis* the 14*th* who of his own pure Authority, makes a real and fundamental Change, against the concurrence of one part of his Estate, and without the consulting the other; hereby violating his own Engagements, those of his Kingdom, and even the Laws of Nature too. In fine, if we consider what meanes have been used to arrive at the Revocation in question, how shall a man not acknowledge the State is sensibly interested therein. They are not contented to suppress the Religious Assemblies, and to null the Protestants priviledges by unjust Decrees, but they also send them Soldiers *to dispute Points of Religion with them*; They are Sack't like People taken by Assault, forced in their Consciences; and for this purpose, Hell it self is let loose upon them; and *this is the effects of a Military and Arbitrary Government, regulated neither by Justice, Reason, nor Humanity*, Can it be thought that *France*, will be at ease in this manner or that wise people will think this an equitable way of Governing? There needs only another design, another passion to satisfie, another vengeance to execute; and then, wo be to them who shall oppose it; for the Dragoons will not forget their Office.

To these two Reflections, which respect the *French* King and his States, we may add a third, which will have regard to the Interests of Kings, Princes, and other powers of *Europe*, as well of one as of the other Religion. We shall not be much

miſtaken if vve ſay, that they have a common and general concern herein; in aſmuch as theſe ſkilful Artiſts in miſery, do as much as they can, to trouble the good underſta[n]ding that is betvvixt them and their People. We are perſvvaded, that their vviſe and juſt Government vvill, in this reſpect, put them beyond all fear: but this Hinders not examples of this nature, from being alvvays miſchievous, and naturally tending to beget in the minds of the Vulgar, vvho commonly judge only of things in general) ſuſpitions and diſtruſts of their Soveraigns, as if they dream'd of nothing but devouring their Subjects, and delivering them up to the Diſcretion, or rather, the Fury of their Soldiers. The greater moderation and Juſtice that Princes have, the leſs they are obliged to thoſe vvho furniſh People vvith matter for ſuch dangerous thoughts, vvhich may produce very ill Effects.

Beſide, is it not certain that the Princes and States of *Europe*, cannot vvithout a great deal of pleaſure ſee *France*, vvhich makes ſo great a Figure in the affairs of the World, and gives them ſo povverful an influence, novv put her ſelf in ſuch a condition, as that no juſt Meaſures can be taken from Her? For after ſo ſcandalous and publick a violation of the vvord of three Kings, and of the publick Faith, vvhat Credit can be given for the future, to Her Promiſes or Treaties? It vvill not be ſufficient to ſay, that they vvill have no force but vvhat Intereſt inſpires, but that they vvill hereafter depend on the Intereſt or Capricioufneſs of a ſort of Heady People, that vvill give nothing either to the Lavvs of Prudence or Equity, but mannage all by force. If they have had the povver to do vvithin the Kingdom vvhat they have lately put in execution, vvhat vvill they not do as to Affairs vvithout? If they have not ſpared their ovvn Country-men, vvith vvhom they had daily Commerce, vvho vvere ſerviceable to them, vvill they ſpare the unknovvn? Will they have more reſpect to Truces or Conventions of four days Tranſaction, than to an Edict of an Hundred years continuance, and that the moſt Auguſt and Solemn that ever vvas; vvhich yet they made no other uſe of then to amuſe a People, and to involve them more ſurely in an utter Deſolation? Methinks they have reſolved to bring things to this paſs, That there being no more Faith to be had in *France*, all her Neighbours ſhould be continually upon their Guard againſt her, and the more ſo when ſhe promiſes, then when ſhe threatens; more in Peace then in War; ſo that there is no more hopes of being at quiet, but what the Surety of Hoſtages, or the Diminution of her Forces can give.

This being ſo in reſpect of all Princes and States in General, what may the Proteſtant Princes and States in particular think, but that it is the deſign of *France* to ruin them all, and to make no ſtop till ſhe has devoured them. Every body knows, that the Proteſtant Princes underſtand their Intereſts well enough, to be able to diſcern them through the Clouds, wherewith they would cover them; and 'tis not doubted but they ſee, that this is a beginning or Eſſay, which *France* expects ſhortly to give the laſt ſtroak to. The Court there has ſuffer'd it ſelf to be poſſeſs'd with groſs Bigotry, and a falſe Zeal of Catholiciſm, 'Tis the *Genius a-la-mode*; each there is become a Perſecutor, even to Fire and Sword; and there are ſome perſwaded, that this ſhall weigh down the Ballance. Vain Glory is no ſmall Ingredient in this deſign, Policy has her Proſpects, and Miſteries in it too; and as theſe Proſpects have no Bounds, ſo her Miſteryes want not inviſible Springs, and Surpriſing ways, which ſhe will joyn when ſhe pleaſes to the Power of Arms. She thinks the Seaſon is ripe, and she needs only to dare. The eaſineſs ſhe has found in making Conqueſts and Converſions ſwells her Courage, and already ſome talk of nothing but a further progreſs in ſo fair a way. 'Tis to be hoped that proteſtant Princes and States will from thence draw their juſt Concluſions.

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As to Catholick Princes and States, they have too sagacious Judgments, not to see how much they share in this affair. It will be made use of to break the good understanding which is betwixt them and the Protestants, by amusing those with the fair Pretext of the Catholick Religion, and cunningly inspiring these with Jelousies of a general design to destroy them. If the Catholick Princes and States remove not these suspitions, if they suffer *France* still to aggrandize her self by her pretended Zeal for Catholicism, which at the bottom is but a Mask, they may already be assured, that they are lost. It will signifie little to say, *We are good Catholicks as well as you*, this will not secure them from *Dragoons*, all that will not take the Yoake shall be Hereticks; nay, worse than an Heritick, for now the greatest Herisie is not to submit: *Spain*, *Germany* and *Italy* already know this in some measure,

But will it not be thought a Paradox, if, to all that we have said, we add, That the Pope, himself, and the whole body of the *Roman* Church, find themselves sensibly interess'd in the Persecution of us. And yet we will say nothing herein, but what is evident Truth, and which the wisest of the *Roman* Catholicks must agree to. For is it not the worst Character that can be given of the *Roman* Clergy, to represent them as an Order of Men, who not only endure any thing that is not Subject to them in a Religious, but also in Civil Society; as men that are not content to Anathematize all that displease them, but design nothing so much as to exterminate them, not only to exterminate them, but also to force their Consciences, and inspire their Opinions, and propagate their way of Worship by the knocking Arguments of *Swords* and *Stakes*; as an Order of Men, who neither Faith nor Justice, who promise only to deceive, who for a while curb their Fury only, that afterwards they may the more insult, that in Peace as well as War, contrive only to overturn and destroy, that make Allyances only to surprize, and finding themselves more Powerful, deny those they have surprized the Liberty to escape. These are the exact Features and Colours by which the *Roman* Clergy may be easily known, if we judge of them by this day: The *Egyptians* and *Assirians* once persecuted the *Israelites*, but forced them not to embrace the Worship of their Idols: they contented themselvs with making them Slaves, without doing violence to their Consciences. The Heathens and the *Jews* persecuted the Primitive Christians, forced their Consciences indeed, but they had never granted them an Edict, nor by persecuting them did violate the publick Faith, nor hindred them to make their escape by Flight. The *Arrians* cruely persecuted th Orthodox, but besides that, they went not so far, as to make the common sort of People sign formal Abjurations; there was no Edict or Concordat between the two Communions. *Innocent* the 3*d*. by his *Croysades*, persecuted the *Waldenses*, and *Albigenses*, but these People also had no Edict, *Emmanuel*, King of *Portugal*, furiously persecuted the *Jews*, but he gave them leave to depart out of his Kingdom, and they had no Edict. It was the same with those Remains of the *Moors*, who had settled themselves in some *Cantons* of the Kingdom of *Granada*, they were defeated in a War, and commanded to retire into the Country from whence their Ancestors came. In the last Age the Duke of *Alva* exercised dreadful Cruelties upon the Protestants of the Seventeen Provinces, but he did not hinder them from flying nor violated any Edict; and at the worst, Death was their Release. The Inquisition is to this day in *Spain* and *Italy*, but they are Countries, in which no Religion, besides the *Roman*, was ever permitted by Edicts, and if the Inquisitors may be accused of Violence and Cruelty, yet they cannot be convicted of Perfidiousness.

But in this last Persecution of *France*, there are Five things that strike the Mind with Horror; they make the Consciences and Religion of Men to depend Soveraignly upon the will of a King, they violate a Faith Authenticaly sworn to, they force men

to be Hypocrites, and wicked, by ſeeming to embrace Religion which they abhor; they prohibit all Flights or retiring out of the Kingdom; they do not put to Death but preſerve Life to oppreſs it with with longer Torments. If after this the Court of *Rome* and its Clergy, diſperſed over the reſt of *Europe*, diſclaim not ſo odious and ſo criminal a Conduct; if they condemn it not, it will be an indelible Stain to the Honour of their Religion. Not only Proteſtants, who are of a different Communion, but alſo an infinite number of their own *Catholicks*, will be mightily ſcandalized thereat: nay, even the *Turks* and *Jews* and *Pagans* will riſe up in Judgment againſt them. They may already know they have bin condemned of, in what paſſed in the Council of *Conſtance*, concerning *John Huſs*, and *Jerom* of *Prague*, whom they put to Death, notwithſtanding the ſafe Conduct of the Emperor *Sigiſmund*; but there is ſomething greater here: There only Two Men were concerned, here more than 1500000. thoſe they put to Death, and if they had done the ſame to theſe, they would have embraced their Death with joy and Comfort. The Council thought its Authority greater than *Sigiſmund's*, but there cannot be produced one above that which has eſtabliſh't our Edict.

We are not ignorant of the different Methods which the Perſecutors take to ſhelter themſelves from publick Condemnation. Some take a ſpeedy courſe to deny the Fact; to perſwade the World, *That Force and Violence have had no ſhare in the Converſions, but that they were ſoft, and calm, and voluntary; and that if there were any* Dragoons *concerned therein, 'twas becauſe the Reformed themſelves deſired them, that they might have a handſom pretence to change their Religion.* Was there ever ſeen ſo much Impudence? What will they not deny, who can deny what's done in the Face of the Sun, and that a whole Kingdom from one end of it to the other hath ſeen, and to this day ſees? For the beginning of the Year 1686. whilſt I am compoſing this ſad Rehearſal, they continue to exercise in *France* the ſame Rage, that ended, the preceeding year, the ſame *Dragoons* both in Cities and Countries execute the ſame Fury againſt ſome lamentable Remains of Proteſtants, who will not fall down and worſhip.

They are uſed like Rebels in their Perſons, in their Eſtates, in their Wives and in their Children; and if there be any difference, 'tis in this that their ſufferings are ſtill increaſing. Yet if we will believe the Clergy, haranguing the King and the Biſhop of *Valence* their Speaker, he tells his Majeſty how miraculous his Reign is, ſeeing ſuch infinite numbers of Converſions are made to the *Roman* Church, without violences and Arms; much leſs, ſaith he, *by the force of your Edicts*, as by the example of your *exemplary Piety*. If we believe the greateſt part of the Abjurations which theſe poor Oppreſt People, are forc'd to make they ſpeak indeed the ſame ſence, *viz. That they have done this without being conſtrained to it.* Thus is the Credulity of the publick impos'd on: They have Seeds of Impoſture ſown at their Feet, which are to grow with the time. Poſterity who ſhall ſee theſe Records, will believe they contain the truth; Here, ſay they, is what has bin told the King, who muſt not have falſhoods offer'd him: Here is the proper acts and deeds of thoſe that were converted. Why will not then poſterity believe it, ſeeing that at preſent, there are indeed people impudent enough, or to ſpeak better, paid well enough to publiſh it in ſtrange Countries; and there are found credible perſons enough to believe it. But I pray what likelihood is there, that a 150000 perſons already gone out of *France*, without any thing conſtraining them to it, ſhould leave their Houſes, their Lands of Inheritance, their Effects, and ſeveral their Wives and Children, for to wander about the World, and lead a miſerable Life for Humour, Is there any likelihood, that Perſons of Quality of both Sexes,

Sexes, vvho enjoyed 10, 15, 20, 30, thouſand Livers *per annum*, vvould abandon theſe their Eſtates, not only for themſelves, but for their Succeſſors; expoſe themſelves to the perils, and incommodiouſneſs of long Journies, and reduce themſelves in a manner to Beggary; vvhich is a condition the moſt inſupportable in the World, to Perſons of Quality; and all this vvithout any reaſon, vvithout any occaſion? What likelihood that this 150 thouſand perſons vvho have already eſcap'd, ſome of 'em into *Switzerland*, others into *Germany*, ſome into *Denmark*, others into *Holland*, ſome into *Suedeland*, and others into *England*, and ſome into *America*, vvithout ſeeing or knovving one another, yet have agreed to tell the ſame lie, and to ſay vvith one voice, That the Proteſtants are cruelly perſecuted in *France*; and that by unheard of Severities they are forc'd to change their Reiligon; altho there is no ſuch matter? It is likely that the Embaſſadors and Envoys of Forreign Princes, ſhould lye all of them in conſort, in telling them this nevvs, vvherein there is no truth? But I pray, if in *France* the Proteſtants thus voluntarily, and vvithout conſtraint change their Religion, and that the Dragoons are call'd in only as their good Friends, vvhence happens this ſo ſtrict & general Guard on the Frontiers, to hinder Peoples departure? Hovv is it that the Priſons of the Kingdom are cram'd, vvith Fugitives ſtopt by the vvay. Whence is it, that thoſe vvho have chang'd, are vvatch'd vvith ſuch great care to hinder their flight; to the obliging them to depoſit ſums of money to ſecure them from the ſuſpition of it? This muſt be an Epidemical Diſtemper that has ſeiz'd on his Majeſties Subjects, that ſhall make them fly thus vvithout reaſon? But is not this a fine cover, to ſay that the Proteſtants have themſelves call'd in the Dragoons, to have the better pretence to change their Religion? It is about 10, or more years ſince there vvas a Bank ſet up to traffick for Souls. Mr. *Peliſon* has for a long time bin the great dealer of *Paris*, in this infamous Trade of purchaſing Converts, Theſe Converſions have of late, bin the only vvay of gaining applauſe, and recompences at Court, and in a vvord, a means of raiſing ones Fortune; and yet vve muſt be told, that inſtead of being Converted by theſe eaſie vvays, vve had rather chooſe the help of Dragoons, that is, of being pillag'd. At leaſt let any one tell us, vvhy ſince theſe pretended voluntary Converſions, the People not vvilling to go to Maſs, they have bin obliged to ſend them Troops, and uſe them vvith the ſame ſeverity as before.

This is ſo groſs and palpable an untruth, that others have undertaken to defend theſe Violences, as being naturally of the genuine Spirit of the Catholick Church; and for this purpoſe, they have continually in their mouths that paſſage of the Goſpel, *compel them to come in*, compel them to come in, and the perſecution vvhich the Orthodox of *Africk* offer'd the *Donatiſts*, &c.

We e this a place to diſpute againſt theſe furious Divines, vve could eaſily ſhovv 'em the vanity of theſe allegations; but vve ſhall rather ask 'em, vvhether the Jevvs and Pagans had agreed upon an Edict vvith the Apoſtles, vvhen our Saviour ſays to them, *compel them to come in*. Has St. *Auguſtin* ever vvritten, for he is cited in this matter. That vve ought to be perfidious tovvards thoſe vvhom vve eſteem as Hereticks, vvhen vve promis'd to live vvith 'em like Brethren and fellovv Citizens. The Donatiſts, had they any Edicts vvhich ſhould ſhelter 'em from the inſults of the Orthodox? If vve yield to this deteſtable Divinity, vvhat vvill become of all us Chriſtians? For in ſhort, *the Papiſt is as much a Heretick to the Proteſtants, as the Proteſtants to the Papiſt*; yet they live together in peace, on the Faith of Alliances, Treaties and Promiſes. But theſe publick Peſts as much as in them lies, have brought all things into confuſion, and a *State of War*. They arm the Catholicks againſt the Proteſtants, teaching the Catholicks by this example, that their Religion obliges him

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to betray and ſurpriſe the Proteſtants, vvhen they can do it unpuniſh'd; and knock out their Brains if they vvill not change their Religion. They arm the Proteſtant againſt the Catholick; for after all, vvhat Peace and Society can vve have vvith People, vvho not only make no Conſcience to break their Faith; but on the contrary, to make it a caſe of Conſcience to break it, vvhen they ſhall find occaſion. Thus have they by their Dragoons deſolated a Kingdom, and plunder'd above a 100 thouſand Families. Do vve think this method, is pleaſing to him, vvhom vve both ovvn to be the Author of our Faith; he has ſaid, *That he will not ſuffer Hell Gates to ruine his Church*; but he has not ſaid, he vvill open Hell Gates for the propagating his Church, Novv if there vvere any thing that looks like the Gates of Hell, it is the perſecution of *France*.

Whatſoever Antipathy there may be betvveen the See of *Rome* and us, vve vvill not believe, that the preſent Pope has had any part, or that the Storm has faln on us from him. We knovv he is a mild Prince, and his Temper leads to more moderate Councils than thoſe of his Predeceſſors. Moreover vve knovv, the Clergy of *France* do not alvvays conſult him in vvhat they undertake; and vve have had often offer'd to us, vvhat has bin done againſt *Rome*, to induce us to ſubmit our ſelves to the King's vvill in theſe other matters; and hovv ſmall a difference is paid to its Authority. So that vve hope the Pope himſelf, conſidering us ſtill as Men and Chriſtians, vvill condole us, and blame the methods uſed againſt us, had he no other reaſon than the intereſt of Religion. *Perhaps one day, it will be our turn to blame that which will be taken againſt him.*

Hovvever, 'tis certain the Proteſtants of *France* are the moſt fit object of publick compaſſion, the World ever knevv. Some ſigh and lament under a hard Slavery, vvhich they vvould vvillingly change for Irons in *Algiers* or *Turkie*. For there they vvould not be forced to turn *Mahometans*, and might ſtill entertain ſome hopes of liberty by the vvay of ranſom. Others are vvandring about ſtrange Countries, ſtript of their Eſtates, ſeparated in all probability, for ever from their Parents, their Relations and Friends, vvhom they have left in the moſt doleful condition imaginable. Husbands have left their Wives, and Wives their Husbands; Fathers their Children, and Children their Fathers. We have ſeen our Eſtates vanish in a moment, our honeſt vvays of living, our hopes, our Inheritances.

We have ſcarcely any thing left us but our miſerable Lives, and they are ſupported by the Charity of our *Chriſtian* Brethren.

Yet amongſt all theſe Afflictions vve are not deſtitute of Comfort; vve, if ever any did, do truly ſuffer for Conſcience ſake; the Malice of our Perſecutors not being able to charge us vvith the leaſt Miſdemeanour. We have ſerved our King and the State vvith Zeal and Faithfulneſs. We have ſubmitted to the Lavvs and to Magiſtrates; and for our Fellovv-Citizens, they have no reaſon to complain of us. We have for Tvventy years together ſuffered vvith an unexemplary Patience all thoſe furious and dreadful Storms aforementioned. And vvhen in *Vivarets* and *Cevennes*, ſome have thought themſelves bound in Conſcience to preach on the Ruines of their Temples illegally demoliſht, their ſmall number, vvhich vvere but a handful of Men, Women, and Children, has only ſerved to ſtir up more the Reſignation and Obedience of our vvhole Body. In theſe laſt Storms vve have been like Sheep, innocent and vvithout Defence. We then comfort our ſelves in the Juſtice of our Cauſe, and our peaceable Deportment under it.

But vve comfort our ſelves likevviſe in the *Chriſtian* Compaſſion ſhevved us by Forrein Princes, and more eſpecially of his Majeſty of *England*, vvho has received us into his Countries, ſuccoured and relieved us, and recommended our diſtreſſed Conditi-

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on to all his Subjects; and vve have found in them not only nevv Maſters, or the Affections of our nevv Friends, but of real Parents and Brethren. And as theſe Bovvels of Commiſeration have been as Balm to our Wounds, ſo vve ſhall never loſe the Remembrance of it, and hope vve nor our Children ſhall ever do any thing, by Gods Grace, unvvorthy any of theſe their Protections.

All our Affliction then is, to ſee our Religion oppreſſed in the Kingdom of *France*; ſo many Churches vvherein God vvas daily ſerved according to the ſimplicity of the Goſpel, demoliſhed, ſo many Flocks diſpers'd, ſo many poor Conſciences ſighing and groaning under their Bondage; ſo many Children, deprived of the lavvful Education of their Parent: But vve hope, that at length the ſame God vvho heard heretofore the Sighs of his People in the Servitude of *Ægypt*, vvill alſo hear at this time the Cries of his Faithful Servants. We call not for Fire from Heaven, *We are for no Reſiſtance*, vve only pray that God vvould touch the Hearts of our Perſecuters, that they may repent, and be ſaved together vvith us. We entreat ſuch a deliverance, as he in his Wiſdom ſhall think fitting.

Hovvever 'tvvill be no Offence to God nor Good Men to leave this Writing to the World, as a Proteſtation made before him, and them againſt theſe Violences; more eſpecially againſt the Edict of 1685. containing the Revocation of that of *Nants*, it being in its ovvn nature inviolable, irrevocable and unalterable. We may, I ſay, complain amongſt other things againſt the vvorſe than inhumane Cruelties exerciſed on dead Bodies, vvhen they are drag'd along the Streets at the Horſe Tayls, and dig'd out, and denyed Sepulchers, We cannot but complain of the Cruel Orders to part vvith our Children, and ſuffer them to be baptized, and brought up by our Enemies. But above all. againſt the impious and deteſtable practiſe, novv in vogue of making Religion to depend on the Kings pleaſure, on the Will of a Mortal Prince, and of treating Perſeverance in the Faith with the odious name of Rebellion: This is to make a God of Man, and to run back into the Heatheniſh Pride and flattery amongſt the *Romans*; or an authoriſing of Atheiſm or groſs Idolatry. In fine, we commit our Complaints, and all our Intereſts into the Hands of that Providence, vvhich brings Good out of Evil, and which is above the Underſtanding of Mortals, vvhoſe Houſes are in the Duſt.

FINIS.